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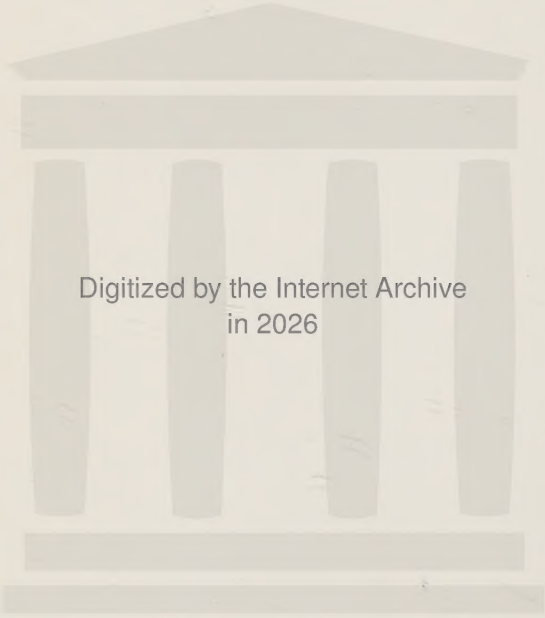
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DISCARD

A HOLY CATECHISM,

OR

Explanation of the Divine and Holy Liturgy,

AND

EXAMINATION OF CANDIDATES FOR ORDINATION.

WRITTEN BY THE CELEBRATED

NICOLAS BULGARIS:

Nikolaos Boulgaris

NOW REVISED AFTER THE PURER STYLE,

AND EDITED AT THE EXPENSE OF

MESSRS. ANDIADES AND POLYTAKES,

FOR THE COMMON BENEFIT OF THE ORTHODOX.

Constantinople:

At the Patriarchal Press,

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"The Priestly Initiation celebrated amongst us men is a copy of the heavenly Hierarchy."

Maximus on the Heavenly Hierarchy, c. 1.

"What is done to-day in the Church is an imitation of the mystical Hierarchy above."

Maximus on the Heavenly Hierarchy, c. 8.

The present Catechism of the Divine and Holy Liturgy composed by Nicolas Bulgaris, carefully examined and now reprinted by Ecclesiastical License, is approved for free circulation among the devout.

TO THE

MOST HOLY, MOST DIVINE, AND ŒCUMENICAL PATRIARCH,

THE LORD

LORD JOAKIM,

AND TO HIS HOLY AND SACRED SYNOD,

The Editors

DEDICATE THIS WORK WITH REVERENCE.

PREFACE.

THE celebrated Nicolas, surnamed Bulgaris, flourished at the beginning of the 17th century after CHRIST. His native country was the most famous of the sea-girt group of the Ionian islands, Corcyra, with its fine children, from which so many flourishing and diverse flowers every day spring, beautifying the various meadows of wisdom. He sprang from noble and patrician parents, well known for virtue and zealous piety ; and living in a city which is such a renowned seat of the Muses, he is nurtured and formed in divine morals and learning, and soon gets the best instruction in Greek language and all other branches of education, being naturally rich in great parts, and gaining wonderful skill in the Muses and literature. In this way therefore he is already well trained in soul and mind, and being constrained by a noble ambition, which is the only thing to enrich the spirit and make industry fruitful and in the highest degree helpful, he departs in order to pursue unchecked the treasures of wisdom, to what at that time was the chief and eminent seat of wisdom, possessed of many great and illustrious professors and teachers, the University of Padua. Here not a few others from the rest of Greece, and particularly of his own countrymen, burning with the love of learning, were studying foreign and home wisdom.

Here the good Nicolas, like a tree naturally flourishing and fruitful planted by the water channels, at once in due

season put forth the desired fruits in splendid and abundant perfection, advancing to the summit of proficiency and education. For he quaffed the cup of philosophy, as they say, filled to the brim, and made himself complete master of the humane and divine science of Hippocrates, and was proclaimed Doctor of Philosophy and Medicine. Added to this, he never failed at all times and places to pay diligent attention to the inspired Fathers of the Church, and with them, like another Ulysses in the Christian ship, he stopped his ears as with wax, and kept himself unharmed from the shadowy sounds of false and vain philosophy. Like some industrious bee, in their sacred writings he sucked the flowers, and enriched his mind with high ideas in the prime of youth, so tempering his tongue and reason in moral habits, and combining interior spiritual religion with the practical part of piety, that afterwards at the close of life he continued to hold with equal balance the scales of these two life aims. Well begun, as the saying is, leads to the best ending.

Such an one then was the wise Bulgaris, when crowned with the high title of Doctor he bids farewell to the wise men of Padua and the rest of his kinsfolk and comrades, and returns to "his dear fatherland," with his freshly gained armour of light put on, and now many times superior to himself, for the enlightenment and advantage of our people, to restore to his country what belonged to it, and to pay with interest the cost of his uprearing. Here, being now freed from the professors and the occupations of school, he surrenders himself entirely to the holy Church-fathers, ancient and modern, being resolutely desirous to rise, if possible, to their soul and thought; and particularly he makes the Sacred Scriptures his food and delight, his daily and abundant bread; from these, as from the breasts of an affectionate mother, drawing the heavenly manna, like sweet water. In this way he makes himself a rich storehouse of divine and human wisdom, and a trusty physician of the bodily and ghostly diseases of his neighbour, having deeply

studied both these sciences, and gained thorough acquaintance with them, and to this added experience, without which all the theory of medicine rapidly expires and is exhausted. So it comes to pass that the wise Nicolas is regarded as a general benefactor with the utmost love and esteem, celebrated in the mouths of all who see his virtue and wisdom each day shining brighter and clearer, so that the Prince and Deputy of the Venetian Aristocracy at that time in Corcyra by a public vote ordains and appoints him Judge of the State, as he calls himself in his Catechism. His eminence therefore by reason of this illustrious and high office, as well as his profitableness and helpfulness, is I think clear from what has been said; and hereto he ever after made it his business not merely to answer, but even in great measure to rise superior. Hence up to the present day even, after two centuries, his memory flourishes without decay.

He increased and confirmed his fame still more, and preserved his name on record by all his comb-building and honey-storing in the wide hive of critical learning, work of solid gold in the thoughts of the knowledge of GOD, but silvered over with the adornment of human wisdom, "as when a man spreads silver over a surface of gold."[1] And so first, as far as we know at present, the Choral Services of our Father among the Saints, the wonder-working Spyridon, and of the holy Apostles Jason and Sosipater, are with praise produced, most skilfully and melodiously arranged; by means of these the hymn-writer Nicolas, full of wisdom, and breathing music entirely harmonious, still lives with us in CHRIST'S Church, trumpeting from written pages, as from lips which cannot keep silence but speak shrilly, the triumphs and struggles of our orthodox faith which has conquered the world. And in all these sacred songs, which have beautified the Church choir, on the one hand accuracy of theology speaks, on the other sweetness of song and grace of diction sweeter than honey are distilled.

[1] [The quotation should be "plates gold on silver." Odyss. vi. 232.—TR.]

Further, he composed in Italian an account of the translation from Constantinople of the Relics of the wonder-worker, Spyridon. There exist also of his, as we read in Papadopulus Comnenus,[1] a certain Theological work and various Greek epigrams, which he had read and seen.

Besides all this, like a golden chaplet adorned with spiritual pearls, we must add the Explanatory treatise which now keeps guard over the Church, destined to be her possession for ever, great and glorious in merit, which he wrote at the request of his own brother, the Most Reverend Protopope[2] Christodulus, for the general enlightenment and assistance of the orthodox, but specially for catechizing and instructing those who are candidates for consecration to GOD and the ministry, as in his prefatory remarks he has shown, where he says: "The aforementioned Most Reverend prelate having observed the simplicity and rudeness of many of the

[1] Note.—A Dissertation on things necessary to Salvation, a pious and useful book . . . . also we have seen certain Epigrams written in Greek by the same Nicolas, and issued separately. History of the Gymnasium of Padua, p. 317. See further the Modern Greek Philology of Andrew Papad. Britus, vol. i. p. 182, and Fabricius, Bibl. Gr., vol. xi., p. 287 and 590, 591. Harl.

[2] It is right and not beside the mark, I think, to note here what we read in Nicolas's prolegomena about this ecclesiastical rank in Corcyra mentioned above under the Venetian Government. "The position of the Most Reverend Protopope is the most exalted among the Prelates, that our country rejoices in, and so old that even the Bull of the Emperor Philip* in 1367, Indiction IV., which is still extant, considers this office so ancient that memory reaches not so far, written or unwritten. In this Bull the same Emperor enjoins his subordinate governors not to interfere in ecclesiastical matters, provided that the whole power of judging and punishing any ecclesiastical person is in all things to be deduced from the Pastoral Staff of the illustrious President himself: a power which the Serene Aristocracy of Venice in 1389 confirmed to the intent all Church matters should be arranged and governed by it. He is chosen by the four principal controllers of the city, and the three Judges of the Republic, and the 20 elders of the holy clergy, and 30 of the most pious and select magistrates chosen by what is called the Council of one hundred and fifty. It has under it six cross-bearing priests, namely what are called the Offices, nine archpriests as exarchs, (these are all chosen for his life by his Reverence) and all the sacred List of the city and island and its dependencies, which is the reason why he is called the great Protopope. He has for chancellor one of the most eminent and chief magistrates.

* Charles IV. was Emperor, 1347—1378.—TR.

priests of the island, judged it necessary, chiefly for the examination undergone by the candidates, to print a holy Catechism or orthodox Instruction for the general benefit of his own flock, together with a simple exposition of the divine and holy Liturgy." The work is as the title runs, "A holy Catechism, or Exposition of the divine and holy Liturgy, and Examination of those who come for Ordination." It is entitled generally A Catechism because of the character and manner of the instruction, which with a view to its being clearer and more easily engraven on the memory, gently pours out the divine thoughts in question and answer, as from the stream at a fountain head, sweet and clear, copying both the clearness and the flow. But the largest and chief part of it is occupied with what concerns the divine Initiation, all which the learned and interesting Nicolas collected and culled from all the more ancient commentators, specially from the holy Fathers, Cyril of Jerusalem, Germanus of Constantinople, and Symeon of Thessalonica. These writers he not merely tasted with the tip of his lips, or skimmed lightly over what they had composed, but set forth his subject at length and in due order, using the vulgar dialect, partly for the edification of the greater number and general instruction and preparation in CHRIST of Christians (as he records in his preface, in these words, "to render ghostly assistance to the simpler sort in whose favour the whole work is written in simple language,") and partly out of regard to what the Apostle says, trying to avoid scattering words to the wind, and obeying the Apostle's exhortations, where he says, "Unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air." 1 Cor. xiv. 9. And this portion, through its religious and allegorical interpretation of the divine and supernatural mystery of the holy Liturgy, and for the wealth and thoughtfulness of its theological philosophy, is worthy of deepest consideration, for clerics a very handy weapon and instrument, and for laity most enlightening and helpful to

save the soul, drawing off from things earthly and compelling to look heavenward and turn to GOD.

It includes besides at the beginning an exposition of the Seven Mysteries, and at the end a chapter on things necessary to salvation. Moreover there are certain digressions which to the majority perhaps appear extraneous and distracting; about these hear what the author says in their defence. "Supposing, indeed, my readers, you see in it even some digressions, which appear superfluous and distracting, like the collection of Scripture Proofs of the coming in the flesh of the true Messiah, the descriptions of Grace with its many meanings, the sketches of the holy Councils, the various senses in which Holy Scripture is interpreted, and other such like, do not attribute these to bewilderment or defect of the author, whose aim first was not of this sort, only to please several who urged him strongly thereto. If indeed such things when collected tend in no small degree to more various learning, of such sort as flourishes in divinity, drawn no matter whence, and to ghostly profit of the simpler sort," then it is clear painstaking care has been well spent by this author, so helpful to the private soul and so helpful to the community, to gather into one volume of the holy Catechism all that was undeniably necessary for the Clergy to know, and very profitable and most salutary for the simpler folk, thus establishing himself beyond doubt as a Universal Teacher, a liberal giver and a grace-stocked dispenser of the Talent. Of the character and extent of the merit and help due to this holy Treatise, we say nothing further in our own words, but think it well to insert here that most critical and very eloquent letter of James Ricces, the distinguished Chief Physician of Corcyra, to our author, the most wise Bulgaris. It runs thus: "I have read and re-read your most holy Catechism, admired Nicolas, and though grey and in extreme old age, have reaped much profit from it, I confess; and when printed, all readers will in my judgment find it a joy and health to their souls. For herein

are the Shrines of the Mysteries, the Ordinances of the holy Intercessions, the Mysteries of the Priestly Vesture, the Definitions of the Church, the Interpretations of the Sacred Temples, the Arrangements of the Hierarchies of the Church, the Fourfold sense of Scripture, the Scripture Proofs of CHRIST the true Messiah, the thundering Preaching of the Disciples, the manifold supplies of Divine Grace, Paraphrases of the Articles of the Creed, Selections from the Œcumenical Councils, the poisonous array of Heresiarchs, the incomparable excellence of the Mother of GOD, the Fourfold GOD-revealed Dowry of the Blessed, Sketches of what is necessary to Salvation, the orders of the heavenly Hierarchies, the pious ordinances of the Queen of Cities, the secrets of the great things of GOD and of the marvels wrought by the Holy Bread. And what say I further? The Notes and Questions on all the divine and holy Liturgy—all is explained in few words indeed, but thoughtfully and in harmony with the inspired teaching of the godly Fathers most orderly and excellently. I thought I was perusing Simplicius, Ammonius and Philoponus, the Commentators on the Peripatetic, those who in style pursued the Stagirite's teaching, as you in all accuracy have followed up the teaching of the most holy Initiation, by simplicity of style gratifying the most part. All is full of orthodoxy, this is the crown and sum of every work and discourse. I rejoice therefore soul and body, and pray for you and more than pray, as a son in age, though a brother in art. Also the most Reverend and wise Servant of CHRIST, to you brother most dear, to us Shepherd and Chief, may the LORD GOD preserve in health and long life to rule us and all the Flock. Farewell, illustrious pair of brothers."[1] This holy Catechism then as we have described it, the admired Nicolas, like the wise scribe in the Gospel, bringing from the rich

[1] "From my house, in the year of salvation 1678, 19th Poseidon, your eminence's servant in all things most devoted, James Ricces, Chief Physician of Corcyra."

treasures of the knowledge of GOD things new and old (Matt. xiii. 52), wove together and composed, and brought and gave it to the faithful, wherein he very clearly unfolds the whole and confirms and explains by the divine Scriptures and traditions.

This holy Catechism was first printed at Venice by the author himself in 1681. After that, when by reason of its general usefulness and instructiveness it became very scarce, many often reprinted it in many places. One in particular of the editors named Blantes (Venice, 1818) actually altered the style of the whole work to make it more elegant; but another eight years ago in Corcyra, deemed it unjust to clothe it with a different garb and alienate the progeny from the character derived from its own sire, so he issued it as it was first printed, only correcting casual errors of the copyist or printer. Besides these, another edition of this holy Catechism (this was about the fifth) appeared at Athens lately. However this had hardly left the press and come into the hands of the faithful there, but it was in great demand among us in the Imperial City; thereupon two students of the same race, thinking the loss of such a people-nourishing book very calamitous, and urged by the exhortations and advice of illustrious men in and out of holy orders, consulted their own desire of ministering to our most reverend mother Church, and of proving helpful, as far as possible, to the Fulness which bears CHRIST'S Name; and like noble soldiers, sparing neither pains nor money, undertook the editing of this highly-prized holy Catechism. They were moreover persuaded both by their own judgment and that of others wiser and better skilled in such matters that it was altogether unsuitable and quite improper for such bright and lofty thoughts to be clothed in a dress so poor and uncomely; so weighing the then condition of the language against what it is now, they determined to get rid of the barbarian element and the vulgar common speech of that epoch, and to change the style to the better-expressed and

more harmonious language of the present day, that so they may present their honoured readers with this work of such good theology and philosophy in a far sweeter guise, more agreeable to the times, and not prove distasteful and coarse in exhibiting such graceless and unpleasing language as there was, and indeed, as the comic poet puts it, a stinking pot laden with most valuable ointment.[1] At no small expense therefore they effected this change in the work, leaving everything else, as it stands in the Corcyra edition of 1852, the footnotes, the alphabetical table[2] of subjects and some other matters; and having long since begun the printing of the work, they have by GOD'S help brought it now to a conclusion, and hand it to their pious and GOD-loving kinsfolk with no difference at all from heretofore, saving the outward clothing.

And you, my brethren, regard the zeal and diligence of the GOD-loving editors, and their gift at the same time, and graciously accept with indulgence this holy Book. For when you read it, you will perceive how useful and necessary it is. And take care to have the book not merely in possession, but far rather in use, that we may thoroughly learn the true intention and signification of each ceremony of our mother, the One Holy Catholic and Apostolic Church, and for the future assist in them, as we ought, in the fear of GOD, in faith and love.

Dated at Chalki, 6 Feb. 1861.

GREGORY I. PALAMAS
Hagiotaphites.

[1] The very thing which others of the same race long since began doing in many works of general use, thinking thus to render them more available and acceptable. For often the extensive use of the vulgar language even involved the argument in such obscurity, besides distortion of words, that the whole became unintelligible. Hence therefore Nicolas called Logades translated the Parallel of Philosophy into purer and simpler language, and printed it at Constantinople in 1830; and his famous disciple, the wise Euthybules, translated the Ecclesiastical History of Meletius, printed at Constantinople in 1853. See the Prefaces of both.

[2] This forms the basis of the Index in the present volume.—TR.

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A HOLY CATECHISM,

WRITTEN BY THE CELEBRATED

NICOLAS BULGARIS:

Reprinted 1961

A HOLY CATECHISM,

OR

Explanation of the Divine and Holy Liturgy:

AND EXAMINATION OF CANDIDATES FOR ORDERS BY WAY OF QUESTION AND ANSWER.

ON MYSTERIES.

Examiner. What hast thou come hither to seek, my brother?

Candidate. Desiring to receive the office of the priesthood, I have gladly come for the proper examination according to the express rule of this GOD-protected polity.

Ex. Dost thou desire hereafter to be ordained priest?

C. Yes, by the grace of the all-powerful GOD, the Giver of good things.

Ex. And what signifieth this name Priest?

C. Priest signifies a sacrificer and minister, who offers for sacrifice, not the blood of goats and calves, as the priests of the old law used to do, and the Gentiles, but the very Lamb of GOD, our LORD JESUS CHRIST, for the salvation of the world; and by Divine grace and authority he celebrates and performs the holy Mysteries of our Catholic Holy Church, imparting them to the orthodox and pious who draw near with faith.

Ex. Know that, if thou wishest to receive so great and

high an office, and to celebrate worthily the actual GOD-delivered Mysteries of which thou speakest, thou acceptest a weighty duty, hard to be borne, and thou must understand not only the supernatural grace and power which these things have (particularly what concerns the Holy Liturgy); but also must lead henceforth a life pleasing to GOD, and in all things holy. Since if he who eats and drinks, that is communicates unworthily, be punished as the Apostle says, how much more he who celebrates unworthily?

C. All these matters I refer, I have said, to the grace of the great GOD, the Giver of good things, because "every perfect boon cometh down from above." Therefore am I come to this illustrious place before your excellency and this holy Synod, that I too may undergo the appointed inquiry, for the glory in the first place of the all-powerful GOD, and secondly for the perpetual preservation and protection of this your most pious authority, as well as for the salvation of me unworthy.

Ex. In fact, brother, let us begin with GOD, and let us leave off with GOD. First let us speak about all Mysteries generally; then about the Divine or Holy Liturgy as GOD shall enlighten us: forasmuch as these are the two points with which the whole idea of the sacred office it is clear is specially concerned. How many Mysteries are there?

C. There are seven Mysteries; Holy Baptism, Holy Unction, Priesthood, Repentance, the Divine Eucharist, Marriage, and Prayer-Oil.

Ex. Why are they called Mysteries?

C. Mysteries are so named from μύω which means "I keep the mouth closed." And that because they contain a certain hidden grace, which may not be manifested to unbelievers, for they not having the light of faith, cannot at all comprehend them. Thus we have Nicodemus, who said to CHRIST, "How can a man be born when he is old? can he enter a second time into his mother's womb and be born?" (S. John iii. 4), as unable to contemplate the supernatural

regeneration, which gives the grace of Holy Baptism to believers. So the Jews disputed with each other, saying, "How can this man give us His flesh to eat?" S. John vi. 52. And many of His disciples when they heard it, said, "This saying is a hard one: who can hear it?" as unable to contemplate the great mystery of the Holy Communion. Others derive Mystery from μυῶ, which means, "I teach Divine things." Whence also Eustathius, fitting together the two meanings, said, "Mystæ ought to shut the mouth, (here is the first meaning,) and not to publish what they have been taught," (here is the second.)[1]

Ex. Explain to us what a Mystery is.

C. A Mystery is a thing divine and holy, which appears one thing to the eye, and figuratively signifies and intends another, showing from material and sensible forms the immaterial and spiritual grace which the great GOD gives to those who worthily receive it. So in the Eucharist, though we behold bread and wine, yet after the consecration there is not simple bread and wine, but CHRIST Himself concealed beneath those species. And in Baptism, though with the eye we behold simple water, yet in the very water is concealed GOD'S grace which washes the soul, and invisibly purges it from every sin. So also the oil in the Prayer-Oil, the spices in Unction, and so forth.

A Mystery, write the Schoolmen in the 4th part of the Holy Theology, "is a sign perceptible to the senses, by similarity suggestive, in rite significant, and by consecration containing the invisible grace."

Again: "A Mystery is a sign, as has been said, perceptible to the senses, containing GOD'S invisible grace, purposely arranged for the salvation of men, significant by divine ordinance." And in the 2nd book of Christian Doctrine (Ch. I.) in a couple of words Augustine says, "A Mystery is a visible sign of an invisible grace." And John of the

[1] Or more correctly Mystery from Mystes; and that, like μυῶ itself, from μύω. And this Eustathius has in view in the passage quoted.

Golden words, "A Mystery is what is inexplicable, and marvellous, and beyond knowledge."[1]

Ex. Who thinkest thou ordained the Mysteries?

C. Our Master and GOD Himself immediately, our LORD JESUS CHRIST.

Ex. And wherefore did GOD choose through such sensible forms to convey the holy Mysteries? Was He not able invisibly to impart daily to the faithful His holy grace, and to operate through His omnipotence without water and oil, without bread and wine and spices?

C. He was certainly able: since GOD by His mere Word performs at once what He chooses. And in divinity, thought is result, as the theologian of Nazianzum says, in his homily for Epiphany or the Birthday of our SAVIOUR. Howbeit, the Infinite wisdom so ordered it, and with reason: because as the incarnate dispensation and reason-transcending embodiment of GOD and the Word became the first-fruits of our salvation, so He determined that the Mysteries should be corporeally founded in material and sensible signs, and should operate spiritually. Consequently, besides the fact that man seeing his salvation proceeding from such poor and material means, is much humbled, while simultaneously concentrating his thought in GOD'S temple through the prayers that are made in the celebration of the holy Mysteries, he is admonished and sobered, he at once glorifies the majesty of GOD and His supreme omnipotence and compassion.

[1] The word Mystery is taken likewise in a broader sense, and means, according to the above definition, everything inexplicable, and wonderful, and unknown. But more specifically it is applied to the seven Mysteries, and to this signification S. Augustine's definition refers. The Orthodox Confession composed by the memorable Metropolitan of Kieff, Peter Mogilas, to confute the Calvinistic articles issued in the name of the Patriarch Cyril Lucar, and confirmed by the Holy Catholic and Apostolic Church of CHRIST in two synods (at Jassi and Constantinople) has the same definition with a certain explanation: "A Mystery is a rite which under some visible species is a cause and brings to the soul of the believer the invisible grace of GOD; being ordained by our LORD, by which every believer receives the Divine grace." (Part I., qu. 99.) [These synods were held in 1642 and 1643 respectively.—ED.]

Ex. Quote the passages of Holy Scripture where the tradition of the seven holy Mysteries is seen.

C. Holy Baptism appears in S. John iii. 5, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of GOD;" and in S. Matt. xxviii. 19, "Go ye into all the world, and make disciples of all the nations, baptizing them into the Name of the FATHER, and of the SON, and of the HOLY GHOST."

Holy Unction appears in 2 Cor. i. 21, "He that stablisheth us with you into CHRIST, and anointed us, is GOD; Who also sealed us and gave us the earnest of the Spirit in our hearts." And in Acts viii. 14—16, where though numbers in Samaria were baptized by the Apostles,[1] yet so far as concerns the grace of the Holy Unction they had not been able to receive the HOLY GHOST, forasmuch as this grace is different from Baptism: "When the Apostles which were at Jerusalem," writes S. Luke, "heard that Samaria had received the word of GOD, they sent unto them Barnabas and John: who, when they were come down, prayed for them that they might receive the HOLY GHOST: for as yet He was fallen upon none of them: only they had been baptized into the name of the LORD JESUS."[2]

[1] [Rather, by Philip.—ED.]

[2] Acts viii. 14, where we read Peter, not Barnabas, which the author wrote through inadvertence. The grace of this mystery the Apostles used to impart by the laying on of hands: "Then laid they their hands on them and they received the HOLY GHOST," (Acts viii. 17, cf. xix. 6.) But to the bishops in the several cities, whom they appointed, they allowed that it should be performed by anointing with Unction, as is seen from Saint Dionysius the Areopagite, (Eccl. Hier. iv.) But we must note that the Westerns made two innovations about this Mystery of the Holy Unction, in that they do not immediately anoint the baptized, and that they do not admit the anointing by presbyters, maintaining that originally it was celebrated only by Bishops. But as regards the first the Areopagite plainly witnesses that the baptized were at once admitted to the Holy Anointing and to the Holy Eucharist, (Eccl. Hier. ii. and iv.) And the Laodicean synod (Can. 48,) decrees: "The enlightened must, after Baptism, be anointed with heavenly anointing, and be partakers of the kingdom of CHRIST." And on the second point, besides that we receive all that our sainted Father Photius first wrote, and others of our Fathers after him, it suffices us to observe

The Mystery of Repentance appears in S. Matt. xviii. 18, where to all His disciples indiscriminately CHRIST said: "What things soever ye shall loose on earth, shall be loosed in heaven." And "confess your transgressions one to another."[1] (S. James v. 16.)

The Holy Eucharist appears in many passages of Holy Scripture. "And when He had taken bread, He gave thanks,

that even in the time of Chrysostom the presbyters used to seal with the Unction the infants whom they were baptizing. Because this divine Father, denouncing the superstition of certain women, who would smear clay on their children's foreheads as a charm against witchcraft, says: "GOD honoured thee with spiritual unction, and dost thou pollute thy child with mud? . . . For how dost thou bring it to the priest's hands? tell me; how dost thou claim for the seal to be placed on the forehead by the presbyter's hand, where thou anointedst with mud?" (1 Cor. Hom. 12, fin.) The Protestants moreover reject the Mystery of the Holy Unction and the rest, alleging there are only two Mysteries, Baptism and the Eucharist, though even about this they do not hold right opinions; because some of them, the Lutherans, hold, not a change of the bread into the Body of CHRIST, and of the cup into His Blood, but a union of the bread with the Body, and of the wine with the Blood of the LORD. The rest, however, impiously deny the real presence of the LORD'S Body and Blood in the Mystery, notwithstanding that the very Truth said, "This is My Body; and this is My Blood." And again, "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have not life in yourselves." But about this our author treats below. Concerning the five Mysteries, if receiving by visible signs the HOLY GHOST, or forgiveness of sins, or Divine grace, do not constitute a mystery according to the Protestants, it follows that neither will Baptism be a mystery.

[1] I have heard a Protestant say, that the authority to bind and loose was given to the Apostles only. But in so saying they very plainly wrest the mind of Holy Scripture. Because the LORD after previously saying about the brother that had sinned, "And if he refuse to hear the Church also, let him be unto thee as the Gentile and the publican," (S. Matth. xviii. 17,) immediately proceeded, "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven;" so that in speaking thus He extended it to those who preside over the Church. (See Euthymius in loco.) But that they cannot bind or loose, unless people make known their sins, is evident. The words "all His disciples indiscriminately," the author clearly wrote against the Papal Monarchy. And it is a question how the Papists whilst they themselves take the words "What things soever ye shall bind," &c., about the power of forgiving and retaining sins, given to all Pastors, then interpret the identical saying to Peter, "What things soever thou shalt bind, &c.," of a more individual and a singular privilege, and of supreme dominion in the Church. Verily, "He hath blinded their eyes and hardened their heart, lest they should see with their eyes, and understand with their heart."

and brake, (or cut) and gave to them, saying, This is My Body. In like manner also the cup after they had supped," &c., (S. Luke xxii. 19, 20.) And in S. John vi. 53, "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have not life in yourselves."

The Mystery of the Priesthood appears in S. John xx. 22, "Receive ye the HOLY GHOST;" and in S. Luke xxii. 19, "Do this in remembrance of Me," &c.

Prayer-Oil appears in S. Mark vi. 13, "They anointed with oil many that were sick, and healed them;" and in S. James v. 14, "Is any among you sick? let him call for the elders of the Church; and let them pray over him, having anointed him with oil; and the prayer of faith shall save him that is sick, and the LORD shall raise him up; and if he have committed sins, it shall be forgiven him."[1]

Marriage appears in S. Matth. xix. 5, 6, "And the twain shall be one flesh, so that they are no more two but one flesh. What therefore GOD joined together, let not man put asunder." And Eph. v. 32, "This Mystery is great."

Ex. And why did CHRIST arrange for seven Mysteries only, and not for more or fewer?

C. Because so many are sufficient for the soul's salvation. And as this our mortal body is first born into this world, so the soul is born again through Baptism, forasmuch as this washes away original sin, and restores man from being a son of the curse and of death to be a son of life and of GOD Himself. And as our mortal body, from the time of its birth, naturally grows, so the soul in respect of grace is said to be growing through the Holy Unction; forasmuch as this gives it grace and particular power of spiritual gift and blessing. And as the body in order to live, has need of nourish-

[1] After "having anointed him with oil," the LORD's Brother adds "in the name of the LORD," which the author omitted, perhaps because he wrote the passage from memory. Prayer-Oil the Westerns give only to those who are dying and have no hope of life. And yet the holy writer did not say, "Is any among you dying?" but "Is any sick?" in body evidently, or in soul, as is made clear by what follows, "And if he have committed sins, it shall be forgiven him."

ment, so the soul is spiritually nourished by the godly Mystery of the Divine Communion. And as the body when sick is cured by medicines, so the Mystery of Repentance and Confession cures the soul, in its continual sicknesses in consequence of sins. And as the body, even if cured, has need of cleansing from certain relics which usually remain after sickness, so also with the Mystery of the Prayer-Oil, the remains, or sediments of sins which remain after confession, are wiped away. And as man in this world is unable to live without social government, so to the soul was given the Mystery of the Priesthood that it may be spiritually governed by Bishops and Priests. And finally, as by carnal union individuals are multiplied for the continual preservation of the human stock, so to the soul was given the Mystery of Marriage for holy multiplication, and bringing up of children in the worship of GOD, and to please Him.

Ex. Tell me how many are the causes which contribute to the perfecting of the seven holy Mysteries.

C. Out of many, four are specially necessary: that is, the matter of the Mysteries, the species, the efficient cause, and the final cause; to which is added also the Mind of the Priest.[1]

[1] That in all mysteries it is requisite there should be matter and form, is an idea of the Latin Scholastic Theologians, who, says Eustratius Argentes in his very clever work against unleavened bread, "wishing to explain the supernatural mysteries as natural things, introduced from physical philosophy the terms Matter and Form, names and things unheard of and unknown to Christian Theology." (Vol. II. ii. 1, c. 2; i. 1, 9.) And Argentes reproves them as ignorant of what Form is, and instances three mysteries without matter, viz., Repentance, Ordination, and Marriage. The Schoolmen are followed likewise by our author: whence also what he says about mysteries is not entirely free from exception. Herein however it must be pointed out concerning Form, that both the Latins and all of our authors who adopt this phraseology, accept it not as in external philosophy, but for the words by which the mystery is celebrated. Many however of the Schoolmen understand matter strictly speaking (among whom is our author) and so, looking for it in all the mysteries without exception, they are led into absurdities, as we shall show in the proper place. Others however of the Westerns themselves understand by matter the visible sign; and such matter exists in every mystery. But apart from the matter and the form it is invariably required

Ex. The things you say are dark and hard to understand. I wanted you to produce some similar example for their explanation.

C. From art productions, whatever we see in the world, we can comprehend also all the causes which concur in the celebration of the Mysteries. For example,—We see an artificer, (let us suppose a builder,) who wishing to build this house, first prepares the stones, the lime, and the rest ; these are the matter of the house. Next in building it, he gives it the form and shape, making it three-cornered or four-cornered, a hovel, or a palace ; and the builder himself is the efficient cause ; and the final cause, for which he made it, is of course that men may dwell there, and be kept from the sun's heat, and rain, and the like. The same is the case also in all productions. It follows that these four causes concur also for the completion of the Mysteries.

Ex. Specify now the causes of the Mysteries singly : and first what is the efficient cause of the Mysteries ?

C. All the holy Mysteries have one and the same efficient cause. It is the Paraclete Himself, the Spirit of Truth, Who is everywhere present, and fills the universe ; that is the common grace of the Holy Trinity, FATHER, SON, and HOLY SPIRIT. " Grace and glory will the LORD give," said David in the 84th Psalm, looking forward to the abundance of the grace of the holy Mysteries. And our Master CHRIST, through the very Mysteries, in which the divine grace was

that the mysteries should be celebrated by a priest lawfully ordained, or by a Bishop, saving Baptism in time of necessity. As for that which our author says about the mind of the priest, it is far from clear. He seems however to be hinting at the opinion of the Schoolmen that a mystery is not celebrated unless the intention of the celebrant likewise concur. (Vide Pet. Arcud. Concord. III, c 37.) But in that case we never have any security about the mysteries, for who knows the intention of the minister? For this cause the learned author of the Papistic Refutations (Vol. I. p. 120 note) rightly places the reality of the celebration " in the intention of the body of the faithful and of the Church at large through the celebrant canonically appointed and canonically performing his assigned service."

perpetually to operate, promised His holy Disciples that He would be with them and with the whole of His holy Church so long as the world lasts. "And lo, I am with you alway, even to the consummation of the age." (S. Matt. xxviii. 20.) "Will a woman forget her child," cries aloud Isaiah in the 49th chapter, "or that she should not pity the offspring of her womb? But although she should forget them, yet will I not forget thee, saith the LORD Almighty."

And for certain, these seven Mysteries are the seven gifts of the HOLY SPIRIT which mightily cast down and shiver the seven horns of the beast, the seven deadly sins. They are the seven trumpets of Joshua, which sounded by the priests lay low the walls of Jericho, that is the actual soul-destroying sins of human nature. They are the seven lights, which in the lamp, that is in our holy Church, Zechariah saw with an olive tree, that is to say, the divine longsuffering and joy. They are the steadfast heaven with its seven lights of the universal firmament of the Apostolic Church.

Ex. What is the final cause of the Mysteries?

C. The end in general of all the Mysteries is the soul's salvation and the cancelling of sins; and therefore the seven washings of Naaman the Syrian (2 Kings v. 14) were a type of the seven holy Mysteries, by the grace of which the soul is cleansed, as he after his sevenfold dipping was wholly cleansed, and his flesh returned like the flesh of a little child. This is a manifest symbol of the actual cancelling of sins.

In particular, the end of Holy Baptism is to wash from man the original sin of Adam, and all other original sins which the baptized has, who is advanced in years.

The end of Holy Unction is to give the Christian strength to confess freely CHRIST'S Name, and especially His precious Cross as being "to Jews an offence, and to Greeks foolishness, but to us, the faithful, GOD'S power and GOD'S wisdom." (1 Cor. i. 24.)

The end of Priesthood is to stamp the Divine authority

and power on the soul of the Priest or High Priest, that they may be able to celebrate the Mysteries; because without the Divine grace and authority they do nothing right.

The end of the Holy Liturgy is that the Lamb of GOD may be sacrificed for the salvation of the world, which he who purely and faithfully partakes of is united with CHRIST and is reconciled, and to him it becomes an earnest of the Kingdom of Heaven.

The end of Repentance is to cleanse a man from sin when he confesses to his spiritual father with firm refusal to sin any more.

The end of the Prayer-Oil is to wipe away, as we said, the remains or dregs of sins, giving health to those who are anointed both in soul and body.

The end of Marriage is the multiplication of the human race, by lawful union of man and wife, like unto CHRIST'S union with the Church, and the quieting of tyrannical pleasure. "For on account of fornications, let each man have his own wife." (1 Cor. vii. 2.)

Ex. What means this lawful union which you speak of?

C. This union is not merely the carnal mingling of man and wife, but the pure and undefiled coupling of flesh and soul. Wherefore they ought both of them to keep the commandments of GOD and the bed undefiled. "Marriage," (such is Matthew the Monk's definition, b. 8,) "is the joining of man and woman, and the sharing of all livelihood, a partnership in divine and human right." And it is called lawful in distinction from unlawful marriages.

Ex. What are unlawful marriages?

C. All that CHRIST'S holy Church forbids. And first, clandestine marriage is forbidden, and the priest who has clandestinely blessed man and wife is punished as a transgressor of the ecclesiastical ordinances. Secondly, marriage is forbidden, unless the man and wife are of lawful age, since it is necessary that "the males should have passed the

14th year, and the females be over 12 years," (Tit. Attal. 25,) else the marriage is unlawful and unreal, and the priest is censured. Thirdly, that strict inquiry may be made as well about carnal as about spiritual kinship, and all other circumstances which hinder cohabitation, the priest may not bless man and wife without the assent of the High Priest to whom the inquiry is referred.

Ex. And what is kinship, and when are parties hindered by it?

C. Much has been written by many authors about kinship, and there seem to be various schemes of the degrees. However, to speak briefly, kinship is either fleshly or spiritual. Fleshly kinship is by blood, or by affinity, also called through marriage, and it exists between marriage connexions. Affinity is either by digeny or trigeny. When by digeny it is of two families, for instance, between me and my wife's brother. When by trigeny, it is of three, for instance, between me and my wife's brother, and again his wife. Spiritual kinship arises from Holy Baptism or from Adoption.

As for blood kinship as well on the side of ascent, viz., father, mother, grandfather, grandmother, great-grandfather, and upwards; as on the side of descent, son, daughter, grandson, granddaughter, great-grandson, great-granddaughter, and downwards,—between such marriage is forbidden *ad infinitum*. Supposing in fact Adam himself were alive to-day, the laws declare that he could not lawfully wed any one woman whatever, since all are derived from his blood.

"In respect of collaterals, who, that is, were not our progenitors, (so the writers on degrees of kindred interpret,) nor are sprung from us," as brother, sister, uncle, aunt, cousin male or female, nephew, niece, and the rest, marriage is forbidden only to the seventh degree, (according to the custom of the Holy Eastern Church,) and restriction is removed in the eighth.

In respect of affinity, if it be by digeny, marriage is forbidden in those degrees only, where there is fusion of names.

"For where the names of family are commingled," as the great Basil says, "there marriage is not permitted." And so it is allowed sometimes in the sixth degree, and forbidden in the seventh. If however it be by trigeny, it is permitted from the fourth degree and onwards. But as regards kinship from Holy Baptism, we have the 53rd canon of the 6th Synod, saying, "Spiritual relationship is greater than union of bodies." It is forbidden only in the descending line to the seventh degree; since "by the interposition of GOD there is a union likewise of the souls of those who receive children after Holy Baptism which bringeth salvation." This is the comment of the Monk Matthew aforenamed in his book about Receiving after the HOLY SPIRIT. For this reason too kinship by adoption is prohibited to the same extent, when it has been effected with prayer and the priest's blessing.

Ex. Let us come now to the matter of the Mysteries.

C. The matter of Holy Baptism is water, although in the holy Martyrs who were unbaptized, their own blood serves for matter, and the pyre on which they were thrown to be burnt, and merely their tears, as S. Germanus says. (Sermon on The Slaughter of the Holy Children.)

The matter of Holy Unction is the spices and the oil together which are blessed by the High Priest, and go to the composition of the same Unction.

The matter of the Priesthood is the candidate or ordinand, as submitted to the imposition of the High Priest's hands; and this is why the action is called *χειροτονία*, (from *χείρ*, the hand, and *τείνειν*, to stretch,) because the High Priest stretches out his hand to the head of the ordinand.[1]

[1] If the matter of Ordination be the ordinand, why is not the baptized person the matter of Baptism, and with the rest in like manner? So that either we ought to say that the Mystery of the Priesthood has not matter, or accepting matter in the sense explained in a preceding note, p. 8, we ought to say that the matter is the laying on of hands of the ordaining Bishop. Such is the opinion of many among the Latins, and of the Apostate Peter Arcudius, who went out from us, but he was not of us. (De Concord. vi.)

The matter in the Divine Eucharist is bread and wine. The bread must be pure, and of pure unmixed wheat.[1] Otherwise there is no Mystery. The wine is mixed with a little water, because we believe that from CHRIST'S side there went forth blood and water.

The matter in Marriage is the man and woman, for the purpose and declaration that the two may be joined together.

The matter in Prayer-Oil is the oil itself which is hallowed, as the LORD'S Brother directs, by the Elders of the Church.

The matter in Repentance is confession of sins joined with contrition or attrition of heart, and with the discipline which the spiritual father lays upon the penitent Christian.

This matter of the Mysteries here pointed out is the intimate and properly called matter, not what is distant and incomplete. For matter regarded as distant in the Mysteries is the mere water, the mere oil, the mere bread and wine, merely the man and woman, and so forth, without priestly blessing and without other ordinance.

Ex. What is contrition, which you mentioned? and what is attrition?

C. Contrition is when a man repents for his sins, not out of fear of punishment or other penalties, simply because he did not do the will of the all-good GOD, which he regards as the greatest evil of all that he could meet with. Thus Manasses wept to GOD, "I have no rest, because I provoked Thy wrath, and did evil before Thee, not doing Thy will, and not keeping Thy commandments."

Attrition is when a man repents for his sins, since he fears that for them eternal punishment will overtake him. So we hear the Church sing on the part of the sinner, "When I think of the multitude of the terrible things I have done, wretch that I am, I tremble at the fearful day of Judgment."

[1] Add, "and must be leavened. And the wine must be unmixed with any other liquid, and in itself unadulterated."

Attrition without confession is of no avail. Perfect contrition is very difficult, and is found in those concerning whom CHRIST said in the Gospels, "If thou wishest to be perfect, go thy way, sell thy goods and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." (S. Matt. xix. 21.)

Ex. What is discipline?

C. Discipline is the penalty enjoined by the spiritual father as enlightened by GOD for the correction of the repentant sinner. This consists in fasting, or almsgiving, or prayer, and what are called penances. In old times discipline was marked by fearful and grievous penalties. Now however the concession of spiritual fathers in this particular is considerable. "For in every offence," (according to Gregory of Nyssa in the 9th canon on the Punishments of the Fallen,) "attention ought to be paid to forming the character of the penitent, not to the period during which he should be punished."

Ex. Say in what subjects the spiritual father should question one who confesses.

C. He should question him,—1. on the Articles of the Creed; 2. on the Ten Commandments of GOD; 3. on the Commandments of the Church; 4. on the seven deadly sins; 5. on the offences which cry aloud for vengeance from GOD; 6. on what are called sins against the HOLY GHOST; 7. on works of almsgiving. And all these we will interpret in order.

Ex. Declare also the circumstances of sins in respect of which the Christian promises and is bound to confess.

C. There are eight circumstances which any one confessing ought necessarily to make clear in the case of every deadly sin to his spiritual father; since there are eight matters which considerably change and aggravate the sin. 1. What sin he committed; 2. with what person; 3. by what means; 4. how often; 5. in what place; 6. for what purpose; 7. how; 8. when.

And certainly no one can deny that a deadly sin committed within a holy temple, or with a priestly person, or by the instrumentality of what belongs to the Church, or in an unnatural manner, or with insatiable and unceasing habit, or on a day of the Great Week, for example, is more grievous and would in an incomparable manner alter the species, as they term it. And all should be made known separately to the ghostly father, and in respect of the several eight circumstances.

Ex. Explain to us the reason why CHRIST ordained the particular matter, which you mentioned, of the divine and holy Mysteries, and not other matter.

C. To preserve a sort of proportion and likeness with worldly things. Since as the body is cleansed by water, so the actual water cleanses the soul through Holy Baptism. And as daily bread and wine feed a man, so the soul is fed by the precious gifts, the actual Bread and Wine. And as man naturally meets the fragrance of spices and is refreshed, so the soul is refreshed by the spices of Holy Unction. And as athletes are smeared with oil that they may resist in the fight, so also the soul resists invisible foes in the hour of danger through the holy Prayer-Oil. And as gifts are commonly given through the hands, so to the soul is given the stamp of priesthood by the laying on of hands. And as naturally we pardon those who humbly confess their faults, so through contrition and confession the soul that sinneth is pardoned. And finally, as with agreement of mind, man and wife are naturally joined together, so they are lawfully united for one and the same purpose through the Mystery of Marriage.

Ex. What is the form of Mysteries?

C. They are called forms of the Mysteries because these are the words uttered which give form to and complete the Mystery.

Baptism is completed and receives its form through the words which the Master, CHRIST Himself, enjoined us.

"The servant of GOD is baptized into the Name of the FATHER, and of the SON, and of the HOLY GHOST."

And I observe that should some child be brought to the priest in a time of peril, he ought before all things to baptize it saying those words of the form: "The servant of GOD is baptized," and so on, since these suffice to make the baptism perfect. But if afterwards the child continue to live, the priest is obliged to read the prayers which follow the baptism, not those which precede. In fact in great necessity, no priest being present, even a layman fully baptizes, or a woman sprinkling the child with water according to the ordinance of the Church, and at the same time saying, "The servant of GOD is baptized into the Name of the FATHER, and of the SON, and of the HOLY GHOST."

The Mystery of the Holy Unction receives its form and is imparted with those words which the priests say in anointing the baptized, "The seal of the gift of the HOLY GHOST. Amen."

The Mystery of Repentance receives its form and completion with a certain Prayer for Pardon from those of which we have several in the holy Euchology, founded entirely on the evangelic authority of the saying, "What things soever you shall loose on earth, shall be loosed in heaven."[1]

The Divine Eucharist receives its completion and form with the words, which appear in the Holy Liturgy, by applying which the priest hallows the gifts, and at the same time they are changed into the Body and Blood of CHRIST, as we shall see later.[2]

And if thou ask, how? this is what thou art told by the great light of the Scholastic Theology, John of Damascus. "How shall this be to me, says the holy Virgin, seeing that

[1] According to Gabriel of Philadelphia (On Mysteries,) and Nicodemus (Conf. pt. 1, c. 11,) through the following words which the ghostly father says as he lays his hand upon the head of the penitent, "The grace of the All-holy Spirit by my unworthiness has loosed and pardoned thee."

[2] Namely with the words of the Invocation and the blessing of the priest, as is made clear in the interpretation of this part of the divine Liturgy.

I know not a man? Gabriel the Archangel answers: The HOLY GHOST shall come upon thee, and the power of the Most High shall overshadow thee. And now thou askest, How does the bread become CHRIST'S Body, and the wine and water become Blood? I too tell thee, the HOLY GHOST comes and makes these divine Mysteries transcending reason and thought to be CHRIST'S Body and Blood. For as all things which GOD did, He did by the operation of the HOLY GHOST, so also now the operation of the HOLY GHOST works supernaturally." (Orthodox Faith, iv. c. 6.)

The Mystery of the Prayer-Oil receives its form through the prayer which the High Priest, or the first of the priests, says over the oil, viz., "Thou, O Master, Thyself hallow this oil, that it may be to those who are anointed therewith," &c.[1]

The Mystery of Marriage is completed, and receives its form by the prayer and blessing of the priest as appointed in the Euchology.[2]

The Mystery of the Priesthood receives its completion and form with the following: "The Divine Grace which ever cures what is weak and supplies what is lacking chooses A. B. most pious Subdeacon to be a Deacon, or Presbyter, or Bishop," &c.

Ex. I perceive you distinguish Bishop, Presbyter, Deacon, and Subdeacon. How so? Is not this mystery one?

C. The Mystery of Priesthood is certainly one and single, as are the rest of the seven Mysteries, nevertheless it has various grades. And as John of Damascus says in his Dialogue against the Manicheans: "The beginning and in point of order first is the rank of Reader, then the

[1] This is not correct, because by that prayer the oil is indeed hallowed, but the mystery is not completed, since saving the Divine Eucharist, the other mysteries consist only in their being used. Of two other editions, which we have before us, one by Blantes, 1818, has the answer in an unchanged form; the other, 1750, has, "The mystery of the Holy Prayer-Oil receives its form, and is imparted by the prayer in which the priests say as they anoint the penitents, 'Holy FATHER, Physician of souls and bodies,'" &c. And this is the truth.

[2] Properly in the words, "Join this Thy servant, and this Thy handmaiden."

Subdeacon, then the Deacon, and so the Presbyter, and so the Bishop."

In the order of Readers let the Doorkeepers also be reckoned, to whom Dionysius the Great in his Epistle to the Antiochenes, and the learned Eusebius make reference.[1]

And I observe that properly ordination belongs only to the Deacon, Presbyter and Bishop; for in their case is said, "The Divine Grace," &c., which we quoted as the form of the mystery; while in the case of the other grades this is not said. "In the case of a Reader, so Symeon of Thessalonica interprets in his book on Mysteries, it is Sealing; of a Subdeacon, Laying on of hands; of a Deacon and Presbyter, Ordination." The difference between Ordination and Laying on of hands we have understood was also made by Tarasius the great Patriarch in the Holy and Œcumenical Seventh Council in the First Act. And Laying on of hands is a mere blessing with the imposition of hands such as is customary even in the case of the sick. But ordination is the actual Mystery, and so those are said to be ordained in whose case with the imposition of hands is applied also the form, "The Divine Grace," &c.

Ex. Tell us further what is the office of each priestly order.

C. It is the High Priest's special function to ordain and impart the grades of Priesthood, to bless and hallow the mystery of the Divine Unction, to dedicate the holy churches of GOD, to consecrate the altar-cloths (Antimensia) and to teach. "The Bishop is so called from overseeing as from an eminence the affairs of the people," this is the etymology given by Matthew Blastaris in the Fourth Element. The etymology of Archbishops, Metropolitans and Patriarchs needs no explanation. Chorepiscopi were such as are now called Exarchs, whether of a Patriarch or of a Metropolitan, as we read at the end of the ninth Title of the First Section of the Epitome of the Holy Canons. And they could not of

[1] [Cornelius, Bp. of Rome, A.D. 251, ap. Euseb. H. E. vi. 43. The other reference is probably to Pseudo-Ign. Ant. 12.—ED.]

themselves ordain, save Readers, Subdeacons and Exorcists, as we see in the 13th canon of the Council of Ancyra. They are called Chorepiscopi not because they were Bishops, but as holding the room (chorus) or place of a Bishop, mere substitutes that is, and what are commonly called Vicars.[1]

To the Presbyter belongs the ministry of the other five Mysteries which the Bishop also administers when he chooses. He is called Presbyter (Elder) not so much because of years and advance in age, as for a hoar understanding and spotless life.

To the Deacon belongs the reading of the Holy Gospel, and all the ministry which occupies one who aids the Priests and High Priests in their Liturgy, whence he is called Deacon from διακονέω, signifying, I serve.

To the Subdeacon it belongs to prepare and take care of the holy vessels and all the priestly raiment, whence likewise the Treasury was named Diaconikon, as we shall see in its proper place.

To the Reader belongs properly the Reading; though in his book on Mysteries the Thessalonian gives him likewise other duties. "Going into the Bema," he says about the Reader, "he lights the lamps and brings fire to the Priest, and precedes the holy things, carrying a torch, and brings him the offerings and the water and the hot water, and arranges everything in the Temple, and attends to all the rest, and tells the singers the sacred hymns, and in short is servant of Divine things in the Temple."

To the Gatekeepers belongs the keeping of the doors, especially in time of the Liturgy, after the Catechumens are turned out of the church, as we shall see later. There used to be also in the church, Taper-bearers and Exorcists.

There are still Taper-bearers; those who carry torches in the holy Services are so called. They are besides named

[1] The Chorepiscopi were not all Presbyters, but some had even the grade or ordination of a Bishop, as Nicodemus shows in the Rudder. (Note 5 to the 8th canon of the First Council.) [C. of Ancyra, A.D. 314.—Ed.]

Acolytes (followers) as preceding and following with tapers and torches, the Deacons and the Priests in their necessary ministrations.

To the Exorcists belongs Catechizing, whence they are also named Catechists. So the holy Council of Ancyra in its 13th canon, "Let him ordain Exorcists or Catechists" in its directions about the Chorepiscopus.[1] These were the teachers and tutors of the Catechumens.

Besides, I observe that in ancient times the Church had also women of the age of 40 years as Deaconesses for catechizing and instructing the women catechumens, of whom we know that 40 used to serve continually in the temple of the glorious Wisdom of GOD. And we read in the 2nd book of the Imperial Novellæ that Heraclius gave orders there: "The list of GOD-loving Presbyters shall be kept at fourscore, of Deacons, males, 150, females, i.e. Deaconesses 40, and of Subdeacons 70, and of Readers 160, of Singers 25, and Gatekeepers 75." This Deaconship of women was brought to a close in the time of Theodore Balsamon, as he himself writes in his interpretation of the 15th canon of the Council of Chalcedon.

Ex. If the words which you named the form of the Mysteries, give form and completion to the Mystery, what is the use of other prayers and so many adjuncts?

C. Doubtless the formative words are those which through the invisible presence of the All-holy and Rite-controlling Spirit, give form and completion to every Mystery, and as we said, these give the reality and the essence of the Mystery. And this is the common judgment of the theologians of the Church. Nevertheless the whole Service, as the holy Church of GOD has appointed, is very useful and necessary; because, besides the formative words are others too which are called Prolegomena, since they are introduced before the hallowing and the completion of the Mystery, by which the Priest entreats GOD to send His holy grace, and to

[1] [Perhaps Antioch, can. 10, is meant, A.D. 341.—ED.]

make him a worthy Minister and Celebrant, that he may complete it. The Prolegomena are called Procems by the holy Council of Carthage. Others again are called Epilegomena, which are introduced after the Mysteries are hallowed and completed, by which the Priest entreats GOD to make him worthy, if he celebrate the Liturgy, that the Divine Liturgy may be for the forgiveness of sins and life eternal; if he baptize, that the holy Baptism may be guarded pure and undefiled; if he bless man and wife, that the marriage may be kept honourable, and the bed undefiled and so forth. Epilegomena are also called Hypotheses; "which they called thus," observes Zonaras on the 117th canon of the same synod, "as subjoined to the hymns and uttered after them."

Ex. So far you have given us satisfaction. Now tell us, are all the aforementioned Mysteries imparted to the faithful?

C. Priesthood, Baptism and Holy Unction are not repeated to the faithful and orthodox Christians. But the remaining four, Holy Eucharist, Repentance, Marriage, and Prayer-Oil are multiplied without restriction, because these are said not to affix a stamp on the Christian's soul.[1]

Ex. What sort of thing is the stamp you speak of?

[1] In the edition of 1750, and that of Blantes this question and answer is altered into the following question, "So far you have satisfied us well. Tell us now (Ed. Bl. I ask now) whether the words of which we spoke as Formative and completive of the Mysteries, all of them affix a stamp on a man's soul, or not? *C.* Two only Mysteries are properly said to affix a stamp and indelible seal, wherefore they are never repeated in anywise: these are Priesthood and Baptism. Holy Unction is never repeated to the faithful, saving in case any one should apostatize and return again to the bosom of the Church. The other four Mysteries, the Holy Liturgy, Repentance, Marriage, and Prayer-Oil do not impart a stamp, and therefore are multiplied without restriction." That the reason of this alteration may be clear, we must observe that the Schoolmen declare that three of the Mysteries, Baptism, and Unction, and Priesthood, affix a stamp on the soul, and that this stamp is indelible; therefore they say a man can only receive them once. This theory agrees with the practice of the Papists, who never repeat the Anointing. Among us orthodox however, this theory is not received, since CHRIST'S Holy Church amongst us orders those who return after denial, to be a second time anointed with the Holy Unction. (See Euchology and Orthodox Conf. Part I. question 105.) Hence it is further clear that the answer on the subject is not right; although one may justify it by saying

C. The stamp, according to the Schoolmen in the 4th part of the Holy Theology, "is an active quality existing in the soul, and a supernatural power enabling a man, that in Baptism to receive all the other Mysteries; that in Priesthood to minister and perform the Mysteries; and that in Anointing to receive the other Mysteries, and to confess the faith."

And I observe that although the Mysteries of the Synagogue too, as Circumcision, the Aaronic Priesthood and the like, prefigured a certain stamp, ("The Israelites too were

that Bulgaris in asserting "are not repeated to the faithful and orthodox Christians," meant to exclude such as had denied the faith. This is why afterwards the Editors altered the answer, to agree with the practice of the Church. With respect to the repetition of Baptism and Ordination, the ever memorable Nicodemus makes an excellent distinction in the first note on the 68th Apostolical Canon, showing that the repetition of these two mysteries is forbidden, not because of the stamp, since Unction is repeated, though it is called a Seal and affixes a seal and stamp on the soul, (1 S. John ii. 27; 2 Cor. i. 22;) but because CHRIST died once for all. For Baptism is a figure of the death of CHRIST (Rom. vi. 3, sq.) and Priesthood consists in the offering of the unbloody sacrifice, by which the one death of CHRIST is proclaimed. Secondly, because the Priest is a figure of the first and Great Priest, Who entered in once for all into the holy place, having obtained eternal redemption, and abideth for ever, having His priesthood infallible (Heb. ix. 12; vii. 24.) For this same reason, adds Nicodemus, it is not permitted that many Deacons or Priests or High Priests should be ordained in the same Liturgy, nor that there should be two Liturgies on the same day at the same Table, as forbidden by the Council at Autisiodorum. [C. of Auxerre, canon 10, A.D. 578.—ED.] Hereto allow us likewise to add the following observations. I. That the one death of the LORD is the true cause of a man's not being rebaptized, is plainly taught by the Apostle, (Heb. vi. 4—6) or rather by the All-holy Spirit which spake by him. "For it is impossible, he says, as touching those who were once enlightened, and so forth, and then fall away, it is impossible to renew them again unto repentance (by a second baptism, that is; cf. Titus iii. 5) seeing that they recrucify to themselves the SON of GOD (by the second reception of Baptism, which is a figure of CHRIST'S death) and make Him an open example," (put Him to shame.) II. Another most potent reason for not repeating Baptism, some give, because Baptism is spiritual birth, but it is absurd for a man to be born twice or many times with the same birth. III. Forasmuch as "in Holy Unction we become partakers of the HOLY GHOST, being confirmed in the faith of the LORD, and increasing in divine grace," (Orthodox Conf. Pt. I. qu. 105,) it is clear that in those who have denied the faith, the stamp affixed by this Mystery is deficient; whence it is of necessity right that such when they are converted, should be anointed again.

sealed, only with circumcision," says S. Chrysostom in his 2nd discourse on the Ep. to the Ephesians,) yet that stamp was a figure of CHRIST'S Mysteries incomplete and symbolical, and did not give justifying grace and sanctification, which we Christians enjoy through the stainless Mysteries of our holy Church.

Ex. I would now desire you to tell us further the definitions of the Mysteries, one by one.

C. From what we have already said, we can easily understand also the full definitions or descriptions of the Mysteries; and first, Holy Baptism is defined as being "the beginning and preparation of relationship to GOD, and of the heavenly inheritance, purging every sin by water through the invocation of the Transcendent Trinity."

Anointing or Holy Unction is defined as being "the gift of piety, prayer, and love, and soundness of mind, and the other virtues, conferring through oil prepared by the lawful High Priest, the first seal on the baptized, and what we lost through disobedience belonging to the image."

The Divine Eucharist is defined as being "the Mystery through which the Bread of the Prothesis, and wine and water, by the invocation and visit of the HOLY GHOST are supernaturally transmuted into CHRIST'S Body and Blood; and to such as by faith worthily receive the same, they are for the remission of sins, and for life eternal and for a preservative to both soul and body; but to those who in unbelief partake unworthily, they are for correction and punishment."

Priesthood is defined as being "a divine ordinance of a sensible Mystery, endowed with spiritual force and control of heavenly things, operating by male persons, granted by our SAVIOUR for men's salvation and sanctification."

Repentance is defined as being "a voluntary turning from offences to the opposite good, and return from the devil to GOD, conquering by grace all the consequence of the laws."

Marriage is defined as being "a Mystery given for the procreation of children, and perpetuation and maintenance

of the race, and in a word for carrying out and fulfilling that ancient divine voice and faculty, 'Increase and multiply,' &c."

Finally, Prayer-Oil is defined as being "holy oil, a sacred rite and type of divine pity, supplied to those who turn from sin for redemption and sanctification, affording absolution of sins, and raising up from sicknesses, and filling with sanctification."

It is "often applied to us (Job the Monk signifies in his Book on Mysteries) because of the untimeliness of death." The same cause is introduced into his observation also by Gabriel Blasius, Metropolitan of Arta, the Corcyræan.

Ex. Explain also about the Priest or High Priest, whom you called just now ministers of the holy Mysteries; how do they stand in the celebration of these?

C. The Priest and High Priest in the Celebration of the Divine Mysteries, stand only as instruments, and as intermediaries under the first cause, which as we said is GOD Himself. So the saw, to take an illustration, is said to saw as a means and instrument, since of itself it cannot effect anything, but he who saws in the chief sense is the carpenter who moves it. "The Priest stood as completing the figure, uttering the words, but the power and grace are GOD'S;" so said the great Chrysostom about the Divine Initiation at the betrayal by Judas.

And the blessed Paul in 1 Cor. iii. 5–7, says, "Who then is Paul, and who is Apollos, saving a servant? I planted, Apollos watered, but GOD gave the increase. So then neither he that planteth is anything, nor he that watereth, but GOD Who giveth the increase."

Nevertheless, as being true ministers, Priests have need to be found in all things ready to celebrate worthily these divine and saving Mysteries; and especially the rite of rites, and Mystery of Mysteries, I mean the Divine and Holy Liturgy, which we know was thus pre-eminently named in his treatise about the Ceremonies in the Communion by the great Initiator of the Ecclesiastical Hierarchy, himself peer of the Apostles, Dionysius.

INTRODUCTION TO THE HOLY LITURGY.

CONCERNING THE DAILY SERVICE.

1. *Ex.* And what is this preparation which the priests undergo, that they may be worthy celebrants and ministers, as you say, of the divine and holy Mysteries?

C. First of all the priest must confess frequently. Secondly, he must read all his office. Thirdly, he must have ready the sacred vessels that he has need of. Fourthly, he must keep his mind orthodox and faithful.

2. *Ex.* And supposing the priest do not confess as he ought, and appears in the actual ordinance of the Holy Liturgy, does he celebrate a Mystery or no?

C. Certainly, he celebrates a Mystery since he has, as we said, the seal of the Mystery of the Priesthood, and the stamp indelibly, and the Mysteries entirely take place through the grace of the All-holy Spirit, and the Blood of endless power which was shed from CHRIST'S side, that is through the supernatural power which CHRIST gave of the Mysteries being effected every day unto the end of the age. And this all the theologians in common assert, saying that the Mysteries do not proceed as from the agent, or as from the priest who celebrates them, but as from that which is performed, namely, as from the Mystery celebrated.

Nevertheless, if the priest celebrate without confession and with mortal sin, he adds sin to sin, and is punished eternally; since, as we saw in the beginning, if "he who eateth and drinketh unworthily, eateth and drinketh judgment unto himself," as the Apostle says; how much rather, says Symeon the Thessalonian, he who celebrates unworthily?

3. *Ex.* Besides confession, what else ought the priest to do before he begin the divine Initiation?

C. We said that he ought also to read all his service,

although all priests, from the time that they receive the stamp of divine Ordination, whether they celebrate or do not, promise and are bound to read each day the whole of the service to the end of their life, and if they neglect it, fall into deadly sin.

4. *Ex.* What is this Service?

C. Vespers, After Supper [Compline], Midnight Office, Mattins, Prime, Terce, Sext, and None,—altogether seven times a day. "Pay your vows," writes S. Clement in the 8th book of the Apostolical Constitutions, c. 34, "in the morning, and at the third hour, and at the sixth and ninth, and in the evening, and at cock-crowing," which last is midnight. With the morning he includes also Prime.

5. *Ex.* And why is the priest obliged to pray seven times a day?

C. The priests represent those living creatures of the Revelation, which S. John saw in the 4th chapter, and without ever stopping, they cried continually, Holy, Holy, Holy LORD GOD Omnipotent. Howbeit because of the weakness of human nature the Church has received agreeably with the Prophet that saying, "Seven times a day have I praised Thee for the judgments of Thy righteousness;" so she decreed for the great GOD to be praised seven times a day by those in holy orders.

6. *Ex.* And why at such hours and not at others has the Church arranged the priests' service?

C. All day long, and every hour GOD must be praised. "For if we offer to Thee, O holy King, songs equalling the sand in number, we pay nothing worthy of what Thou hast given us." Nevertheless the Church has reasonably arranged the service at these particular hours; forasmuch as the Midnight Office signifies that night in which with lanterns and torches and weapons the Jews seized the Master CHRIST.

Mattins signifies that dawn, in which He was insulted and so mocked.

At the first hour of the day they delivered Him to the Gentiles.

Between the third and sixth, sentence was given for His death by the Cross, and He was crucified.

At the ninth hour He gave up the ghost.

Towards the hour of Vespers they took Him down from the Cross.

But at even, when the hour for After Supper is, they prepared Him for burial.

Others adduce likewise other reasons; the line of reasons however which we have mentioned appears most Christian, and to be suitable.[1]

The Psalms which are recited at every service, differ according to the season, and so also the subject of prayer.

The lections of Holy Scripture are most ancient, and these we have in Dionysius's work on the Ecclesiastical Hierarchy.

The Synaxaries[2] themselves too are ancient.

The Troparia and the Canons the Church has received from later saints and other wise men, who have rendered sacred Hymnody so glorious.

[1] In the Apostolical Constitutions, in the place above quoted, the following reasons are adduced. "At morning time, because we give thanks that the LORD hath sent us light, making the night to pass, and bringing day upon us: at the third hour, because then the LORD received His sentence under Pilate; at the sixth, because then He was crucified; at the ninth, because the world shook, when the Master was crucified, trembling at the boldness of the impious Jews, not enduring the insult offered to the LORD; at evening, because we give thanks that He hath given us rest from daily toils during the night: at cockcrow, because the hour brings the glad message of the coming of day for working the deeds of the light." And these are the true reasons, saying that the Prayer of the Third Hour is offered also because of the descent of the HOLY GHOST on the Apostles at the third hour of the day, as appears from the Psalms, Prayers, and Troparia for this hour. Concerning these and others in the rest of the Service, see Symeon of Thessalonica, and the Interpretation of the Church's Service by S. Mark of Ephesus, published with Symeon; and further, The Holy Ritual turned into Greek by our Eugenius.

[2] [These are lections in the Daily Offices from the Lives of the Saints.—ED.]

7. *Ex.* And can you mention them all by name?

C. Certainly; so far as I have been able to inquire, they are as follows,[1]—

The Patriarch Anatolius.
Athanasius.
Andrew of the fire.
Andrew of Crete.
Anthimus.
The Monk Arsenius.
The Monk Basil.
Basil Pegoriotes.
Byzantius.
Gabriel.

[1] A fuller catalogue of the holy singers is given by Fabricius, (Bibl. Gr. t. k. p.,) who however, as the wise Œconomus points out, (On the Seventy. Vol. iv. p. 763, note,) makes some odd distinctions, quoting separately Joseph the Studite and Joseph the Thessalonian, and again the Monk Mark, the poet of the first four hymns of the Canon of the Great Sabbath, and Mark of Idrus. One of those omitted by Bulgaris is Joseph named by way of eminence the Hymn-writer,* who composed the greater part of the Canons in the Menæa and the Paracletic,† (although Fabricius appears to attribute those of the Paracletic to a different Joseph,) and the universally known Canon of the Unseated.‡ And we must note that we read in the Treatise of Allatius, "Concerning the Ecclesiastical Books" of the Greeks, (from Fabricius, Vol. v.,) the same names which are given by Bulgaris, with the same titles, except a few insignificant differences, with the same forgetfulness as regards the name of John of the Euchaites, (see the following note,) and with the same omission of the Hymn-writer; only that in Allatius five other singers besides are mentioned, (one of them the Emperor Theodorus Lascaris§ is erroneously read Theodosius.) For this reason, and because Bulgaris clearly translated his catalogue from the Latin, (vid. note i. p. 31,) I suppose that our author took the names here from the above-named treatise of Allatius, setting them in alphabetical order, and omitting the five perhaps through inadvertence.

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* [Joseph the Hymn-writer, c. A.D. 838. Commemorated April 4.—Ed.]

† [An Office book containing the Troparia of the Ferial Office.—Ed.]

‡ [The Acathist is a Troparion and Contacion to the Virgin, sung on the Eve of the Fifth Sunday in Lent, during which it is customary for all to stand in remembrance of the deliverance of Constantinople from the barbarians at the intercession of the Blessed Virgin.—Ed.]

§ [Theodorus Lascaris, Emperor, 1206—1222.—Ed.]

Germanus Patriarch.
George of Nicomedia.
George of Sicily.
George of Skylitza.
David.[1]
Demetrius.
The Monk Dorotheus.
Emmanuel Palæologus.
The Monk Euthymius.
Ephraim of Caria.
Zonaras.
The Emperor Theophilus.
Theophanes.
Theodore the Studite.
Theodore Syceotes.[2]
John of Damascus.
John the Euchaite.[3]
Archbishop John.
John Stauracius.
Ignatius.
The Monk Hierotheus.
Justin Decadion.
Joseph the Studite.
Cassiana.
Cosmas.

[1] This David is missing from the catalogue in Fabricius. He made the Canon to S. George the Great Martyr, sung on April 23, beginning, "I David celebrate thee George with longing, for it is right."

[2] In Fabricius wrongly written Theodosius. The Church commemorates this Saint Theodore on April 22.

[3] So also in Allatius, John Euchaita. Correctly, John of the Euchaites, i.e., Metropolitan surnamed Mauropous [Blackfoot—Ed.] To him belongs the Service of the three Hierarchs,* and the Canon in the Horologium to the Guardian Angel; and as I suppose also the Canon in the Euchology to the Most Holy Mother of God in expectation of war.

* [Jan. 30. Basil the Great, Gregory Theologus and John Chrysostom.—Ed.]

Clement.
The Monk Cyprian.
Constantine Porphyrogennetus.
The Emperor Leo.
Leo the Teacher.[1]
Leo the Peganian.
Mauroleo.
The Monk Mark.
The Patriarch Methodius.
Methodius of Patara.[2]
Metrophanes.
Michael the Stammerer.
Nicetas of Heraclea.
Nicolaus.
Xanthopulus.
Paul Ammonius.
Procopius, Keeper of the Archives.
Romanus.
Sergius Hagiopolites.
Stephen Hagiopolites.
Stephen Sabbaïtes.
Symeon, the Chancellor.
Symeon Thaumastoreites.
Sophronius of Jerusalem.
Timocles.
The Patriarch Philotheus.
Philip.
The Patriarch Photius.
The Monk Photius.
Christopher the Chief Secretary.

[1] Correctly Maïstor, for so the first of orators was called. Vid. Ducange s. Rhetor. From this I conclude that Bulgaris turned the names above from Latin into Greek, and mistaking the word Magister, rendered it καθηγητὴς, Teacher.

[2] Wanting in Fabricius. Nor indeed do I find any holy songs referred to in the compositions of this holy martyr.

Here we see, and every Christian rejoices in the fact, that even those most august Emperors, moved with divine zeal, composed hymns and canons to the glory of GOD and the Saints. Tradition particularly says that as Singers of Troparia, our pious Emperors used moreover to sing in the Temple of GOD, like any other psalm-singers of sacred harmony. And Cedrenus, in the Synopsis of his Histories, writes about the Emperor Theophilus, "He studied also to be a singer: whence likewise when he was composing certain hymns and modulating Stichera, he was urged to sing them. Among these, having transposed the part of the fourth voice to the octave in 'Hear, O maiden,' and having supplied another melody, he determined to sing it audibly in the church of GOD.[1] An account too is given how out of love for music, he would join splendid congregations in the Great Church, and did not refuse to conduct the singers; and the Sticheron for Palm Sunday, 'Come forth, ye nations, come forth, ye peoples,' they say is the product of his soul." How great piety a heretic like Theophilus had towards GOD! Any one could judge from this the absurdity which passes current in our day.

8. *Ex.* I would desire you to tell us about the Troparia and the Canons, whence they have been thus named? and why the odes are only nine? why the second is omitted? What is the Dismissal? What the Session (Cathisma)? What the Contacion? What the House? What the Despatch (Exapostellarion)? What are the Praises? What is the Hearkening (Hypacoë)? And what the Hirmus?

C. Of Troparia we have various etymologies. Some will have them so called from Tropos, character, as declaring the character and the virtues of the Saints. Others from Tropæum, a trophy, since they sing in these the contests

[1] From this passage some have supposed that Theophilus composed "Hear, O maiden." But Cedrenus does not assert this, but that Theophilus gave it a fresh accompaniment. "Hear, O maiden," which is the Hirmus of the 8th Ode of the Canon of the Glad Tidings, [Feast of the Annunciation,] is the work of S. John of Damascus.

and the victories of GOD and the Saints. Others from *trepo*, I turn, since according to the variation of the Troparia, the singers give their voices a different turn. Others from *trepomai*, I turn about, because during the singing of the Troparia, the ruler of the Canon turns himself this way and that, from one part of the choir namely to another. Others because it is turned towards the Hirmus, and beckons to it, and has this as it were for its exemplification and completion.

The Canon is so named, because it holds the metre defined and outlined, being completed in nine Odes. The etymology is given by Zonaras in the Commentary he wrote on the Ecclesiastical Hymns, who further explains that "the Odes are nine, since they are patterns of the heavenly Hierarchy and hymnody. And from another consideration, there are nine Odes from their being symbolically typical of the Holy Trinity, and being composed in honour thereof; for if you mentioned the Three thrice, you would make the number nine; for this number as containing a triple Trinity, and composed thereof they appointed for the hymn itself of the Holy Trinity." "But the second ode is omitted, because it is not a hymn to GOD, but a testimony to the Jews, and a threat and protest against their wickedness, and a foretelling of the evils which should overtake them. It is called an Ode however, as a prophecy of the evils to be brought upon the Israelites because of their wickedness and ill doing, and a declaration of the excessive miseries which make a tragedy." For this cause the second ode is sung in order only in the Holy and Great Quadragesima for the threatening and correction of sinners.

The Dismissal is so called as being sung at the hour when the dismissal of the people draws near, as the Session is so called since at the time when it is sung all sit down for a brief refreshment.

The Contacion is so called according to the explanation of Nicephorus Xanthopulus upon the question being put to him,

Whence are the Despatches so named? whence the House? the Hearkening, and the rest? "Because thus in brief it contains the whole story of the Festival or Saint, whether it be a life, or a martyrdom, or any other eulogy." And more simply George Coresius says, "The Contacion got its name since in few and short (κόντα) words it contains the praises of GOD and the Saints." Particularly we have it on the authority of the same Nicephorus that the first Contacion which was made in the Church is, "To-day the Virgin," and the first inventor of the Contacion was S. Romanus.[1]

Of the House he offers us at the same question two explanations. The first explanation is that "as a house contains just the belongings of its owner, so also the House contains in brief and exhibits the account of the Saint and the Festival." A second explanation is this: "Others allege the reason of the name is because of the homes amid the stars; for those are called houses round the stars in which they are fixed or abide, or go round and move, and this the Saints do in heaven. But forasmuch as the Church of GOD is a spiritual firmament, and the Saints are reckoned for stars, it is needful for them, like the others, suitably to the figure to have houses likewise, by means of which they have a fixed place, and are seen to be in motion in it."[2]

"The Despatches," he writes, "were first increased and

[1] The above-mentioned Nicephorus narrates that Saint Romanus being found at the Christmas Vigil near the ambo, fell into a brief sleep whilst the 6th ode was singing, and in a dream he saw the Mother of GOD giving him a roll or book, and telling him to swallow it. And when he had swallowed it, he woke up and mounted the ambo, (S. Romanus was a deacon,) and began singing, "To-day the Virgin bears the Supreme," &c. (See also Synax. Oct. 1.) Since moreover a roll is also called contacion from contos (contarion), a pole, staff, round which the parchment was rolled, for this reason "To-day the Virgin," and any other songs made in imitation of it for the other feasts and memorials of the Saints were called Contacia. This is also the explanation of S. Mark of Ephesus.

[2] The same Mark of Ephesus says that the Houses were so named because S. Romanus, who is the inventor of the Houses, used to sing them in those holy houses where he was accustomed to keep vigil.

enlarged by Leo the Wise ; and they were so called and were arranged in the places they now occupy, because before they were invented, just after the Canon was finished, the day now dawning, what are called Photagogica (light-bringers) used to be sung : these run thus, 'Send forth, O LORD, Thy light, &c.' So discontinuing the saying of the latter, they substituted these ; and that this might be known, they named them by the old title," that is to say because of "Send forth," &c. Others are of opinion that the Despatches were so named because after the Resurrection CHRIST sent forth the women with ointment to the Apostles, and these in turn He despatched to the Gentiles. Such is the interpretation of the same Xanthopulus, who writes also concerning the Hearkening that the name gets its significance "in place of the disobedience of Adam and our first mother because of the Ointment-bringing Marys or rather the Mother of GOD having arrived at the tomb of CHRIST. For as she by disobeying the command to Adam, drove us too out of Paradise, so after seeing CHRIST and hearkening to Him, that is the new Adam, in the garden, they (or rather the Mother of GOD) both now as well as before, have received their joy which countervailed the curse, and filled up what was lacking to Eve by reason of the disobedience. Or else because of the obedience of the new Adam, which even drew the first Adam likewise to his original state."[1]

The Praises are so called because then are sung with the Troparia the verses of Psalms cxlviii. and cl., which begin with the words "Praise ye."

The Hirmus is described by Zonaras in the Commentary on the Hymns of the Church "as giving a connexion of song and harmonies to the Troparia which succeed : for they too are suited to the melody of the Hirmi, and by reference to the

[1] The holy Ritual explains the word differently : "The Hearkening signifies listening with more earnest attention : and the troparion is so called, as inserted for the purpose of stirring up the bystanders to listen without distraction to the reading which is to follow next after the Antiphons."

Hirmus they are adapted and sung and follow the harmony of its music."

We have moreover the Morning Hymns, the Megalynaria, the great Doxology, the Supplication, the Compassionate, and the Bread-breaking, which are clear. About the Megalynaria, I only point out that they are sung at the ninth hour; because as this is the end and conclusion of the Canons, so CHRIST is the fulfilment of the Law and the Prophets, Who at this hour, like His Mother the Virgin, is by the Megalynaria glorified and magnified.

OF PRIESTLY RAIMENT.

9. *Ex.* Good: let us come to the sacred furniture, and first I ask you, is the priestly raiment ancient in the Church?

C. Most ancient: even from the holy Apostles themselves, let the enemies of the Church say what they will. One Priestly Vesture of the Evangelist John, Gregory Dialogus used to keep with him. So it is recorded by John the Deacon in the 3rd Book, ch. 59, of his life. One chasuble of S. Peter was found at Antioch, writes Surius under the 29th April. And many conjecture about the cloak which the Apostle Paul writes in 2 Tim. iv. 13, that he had left in Troas with Carpus, that it was the chasuble which is used in Church to this day. And undoubtedly if the Synagogue and the very Gentiles used in their sacrifices distinct raiment of a dignified sort, by how much more would the Apostles who celebrated the supernatural Mysteries of the Body and Blood of CHRIST?

10. *Ex.* Describe to us singly the actual Priestly vestments; and first the Sticharion.

C. The Sticharion (Alb) is so called from στείχω, which means, I walk in rank. For being long to the feet like the long linen garment of Aaron it compels the Priests to walk at the time of the Divine Initiation, not anyhow, but in rank and one after another; and it represents four things.

1. The glorious shape and resplendency of CHRIST'S God-

head, which He showed in His glorious Transformation, when He displayed His raiment, or His clothes white like the light. "The Alb being white signifies the brightness of CHRIST'S Godhead,"[1] said the blessed Germanus in the Mystical View.

2. It signifies the purity which Priests ought to observe. "The Alb represents the purity and spotlessness of the Priestly order," so says Symeon of Thessalonica in the Temple.

3. It represents the white clothing in which Herod sent JESUS CHRIST mockingly to Pilate; "Herod having mocked Him, clothed Him in gorgeous apparel and sent Him back to Pilate." S. Luke xxiii. 11.

4. It signifies the Angelic brightness with which like the angels the celebrants minister to GOD at this most holy altar. For these reasons the Alb ought to be always white, and specially the Deacons' Albs. So in the Dream of the Anastasia the great Gregory says:

"So the servers stand in bright garments, images of Angelic splendour."[2]

11. *Ex.* What does the Stole signify?

C. The Stole (Epitrachelion or Peritrachelion) is so called because it is thrown on or about the neck; and means

[1] "And the Priest's clean life," adds S. Germanus, which agrees with the explanations below, 2 and 4.

[2] And Chrysostom (82nd Hom. on S. Matt. ad fin.) refers to the white tunic of the Deacons. The Thessalonian, however, says that the High Priests and Priests wear purple Sticharia, particularly during Fasting-time. And S. Germanus says, "The Priest's garment is like Aaron's long linen robe: that is, it is a robe which is a priestly garment reaching to the feet most precious. Moreover it is like fire according to the prophet who says, 'That maketh His angels spirits, and His ministers a flaming fire.' And again, 'Who is this that is come from Edom?' For Edom is interpreted earthy, or choice, or purple. Then he goes on, 'The redness of his robes is of the vine of Bosor.' Why are thy robes and thy garments red? As from a trodden winepress,' showing the robe of CHRIST'S flesh, which has been dyed in blood on His stainless Cross. And again because CHRIST wore the purple mantle in His Passion." But what is called the flowing stream (lit. rivers) of the high priestly alb signifies according to the Thessalonian doctor the gifts of doctrine according as it is said, "He that believeth on Me, out of his belly shall flow rivers of living water." (S. John vii. 38.)

1. The light yoke of CHRIST, under which the Priest putting his neck evidently says, "The yoke of CHRIST is easy and the burden is light."

2. It means, says S. Germanus in his Commentary on the Liturgy, the rope,[1] with which after He had been bound by the High Priest, CHRIST was hurried on, dragged forward by His neck as He departed in His passion.

3. It symbolizes the Spirit's grace descending from above. So says Symeon of Thessalonica in the Temple; and therefore in wearing it the Priest says, "Blessed be GOD that poureth grace on His priests, as ointment on the head, &c."

4. It signifies too the rope with which at Pilate's orders the soldiers flogged JESUS. "Then Pilate therefore took JESUS and scourged Him." (S. John xix. 1.)

12. *Ex.* What does the Girdle mean?

C. The Girdle or Belt signifies—

1. According to S. Germanus "the goodliness with which CHRIST girt Himself when He took the kingdom," as we know He appeared in the 1st chapter of the Apocalypse. "And in the midst of the seven lampstands says the Evangelist John, I saw one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle."

2. It signifies truth and righteousness, which are seen to be necessary in the Priest. Isa. xi. 5, "And He shall be girt with righteousness about His loins;" and Paul, Eph. vi. 14, "Stand therefore, having your loins girt about with truth."

3. It signifies the power which CHRIST gives the Priest to cast down the lusts of the flesh, which are in the loins, and in the kidneys; according as GOD said about the devil in Job xl. 11 (16.) "Behold his strength is in his loins, and his power in the navel of his belly." Therefore the Priest, when he girds himself, says, "Blessed be GOD Who girdeth me about with power, and He made my way blameless," &c.

4. The Girdle holding the alb tied round about does not

[1] In S. Germanus, the φακεώλιον.

allow the Priest to stumble by treading on it; which means allegorically that the blameless conduct of the Priest by virtue of the Girdle tramples on the temptations of the flesh; since the Girdle is the symbol of watchfulness and temperance, as CHRIST said in S. Luke xii. 35, "Let your loins be girded about, and your lamps burning."

13. *Ex.* What do the Maniples mean?

C. The Maniples (Hypomanica or Epimanica) are so called from the hand with *under* (hypo) or *over* (epi) added. And they mean the care which priests must exercise in order to watch according to CHRIST'S charge in S. Matt. xxiv. 42, "Watch therefore, for ye know not in what hour the Son of Man cometh;" avoiding sloth, which David speaks of in the 119th Psalm, 28, "My soul slumbered for sloth," and saying with the bride in Canticles v. 2, "I sleep, but my heart waketh."

2. They signify the celebration of the spotless Mysteries, which CHRIST performed with His own hands. "Having taken bread," says the LORD'S Brother in his Holy Liturgy, "in His holy, and spotless, and stainless, and immortal hands." On account of this Symeon of Thessalonica also taught that the Maniples represent "that by His own Hands JESUS enacted the sacrifice of His Body and Blood."

3. The thong of His stainless hands. "And when they had bound JESUS, they led Him away and delivered Him to Pilate." S. Mark xv. 1. And so the Maniples, says Balsamon in his 37th Answer to Mark of Alexandria, "are a figure of the Manacles which were wound round the hands of our LORD and GOD and SAVIOUR JESUS CHRIST, when He was hurried off to His voluntary passion." And Symeon of Thessalonica in his Commentary on the Liturgy, says, "The bonds on the SAVIOUR'S hands, with which He was bound when He was hurried to Pilate, some say are symbolized by the Maniples."

4. They signify the universal power of GOD, Who with His own hands made the universe, for which cause the Priest

says, as he puts them on, "Thy hands made me, and fashioned me; Thy right hand, O LORD, hath been glorified in strength, Thy right hand, O LORD, crushed the enemies:" and therefore the same Symeon used to say, "The Maniples also symbolize GOD'S activity."

14. *Ex.* What does the Chasuble mean?

C. The Chasuble (Phælonion) as we commonly call it, is properly called Phænolion, because this alone of the priest's vesture is entirely visible (*φαίνεται ὅλον*) covering the rest of the holy raiment. And it signifies—

1. The grace of Holy Baptism, with which the Church puts on the very Master CHRIST. "For as many of you as were baptized into CHRIST, put on CHRIST," Gal. iii. 27.

2. It signifies the Grace of the HOLY SPIRIT, which the Apostles and the faithful afterwards received, about which John says, i. 16, "and of His fulness we all received." And this was the anointing on the head, which in Psalm cxxxiii. 2, David in spirit foresaw, "which cometh down to the beard, even Aaron's beard, which cometh down to the hem of his clothing."[1]

3. It signifies Love apart from which the Priest has become sounding brass, or a clanging cymbal." 1 Cor. xiii. 1. And as Love covers the multitude of sins, and embraces all the commandments of the Law,—"For Love is the fulfilment of the Law: and this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is summed up in this word:" Rom. xiii. 10, 9: so the chasuble conceals and encloses all the Priest's raiment, and therefore when the Priest puts it on, he says, "Thy priests, O LORD, shall be clothed with righteousness," &c.

4. And finally the chasuble signifies the scarlet robe of false purple which the soldiers put on the SAVIOUR CHRIST.

[1] The head is clearly interpreted as CHRIST, the beard as the Apostles, the hem as the rest of the faithful: and the ointment as the HOLY SPIRIT Which CHRIST poured out upon the Apostles, and through them on all the faithful.

"Having clothed Him, they put on Him a scarlet robe." S. Matt. xxvii. 28. Therefore High Priests and Bishops wear their chasuble studded with crosses. And this clearly proves, writes Symeon of Thessalonica in the Temple, that "it is symbolic of the SAVIOUR'S passion, and represents Him Who through sufferings and the Cross, fulfilled the true righteousness."[1]

15. *Ex.* Are there other priestly garments?

C. There is the Horarion which belongs solely to the Deacon, and the Epigonation (Kerchief,) the Omophorion (Scarf) and Saccus (Dalmatic) peculiar to High Priests:[2] since, as Zonaras shows on the 22nd canon of the Laodicean Council, "to each holy order is assigned also its proper dress and ministry."

16. *Ex.* Tell us something too about these, and first about the Horarion.

C. The Horarion is so called because it signifies the hour and season of every Liturgical ordinance: forasmuch as catching hold of this with three fingers, the Deacon by it signifies what must be done in various circumstances. And therefore Balsamon in the Interpretation of the Canon, which we quoted, and Blastaris in the conspectus of Canons which he wrote, gives its etymology as being named Horarion, from ὁρῶ I see and observe. Although Symeon of Thessalonica derives the etymology from its adorning (ὡραΐζειν) the Deacon, and describes it as follows: "The Horarion, like wings, shows the immaterial and intellectual condition of the Angelic Order. Wherefore also imitating the Cherubim who wrap up their faces, he too (the Deacon, that is) covers himself when he is about to communicate, girding this round

[1] The Chasuble, says Chrysostom (Hom. 14 on 2 Tim.) signifies the Righteousness with which Priests must be adorned when they approach to perform their Holy Service.

[2] The Scarf is properly peculiar to the High Priest; because priests likewise wear the Kerchief, and the Dalmatic has been customarily worn instead of the Chasuble first by the most eminent of the High Priests, as our author says below, and next by all without distinction.

him; and on the Horarion itself he has the Holy, Holy, Holy written." And thus the Deacons in the Divine Service of Initiation represent the ministry and service of the Angelic Orders.[1]

17. *Ex.* What does the Epigonation mean?

C. The Kerchief (Epigonation) is so called because it falls to the knee, and is properly peculiar to the High Priest; it is however worn also, by his consent, by all Priests of dignity. And it means

The sword of the Spirit with which the enemies of the Faith visible and invisible are slain, and in hanging it from the girdle the Ministers say, "Gird thy sword on thy thigh, O mighty one, for thy comeliness and thy beauty, and press forward, and prosper, and reign." "In his girdle, according to the interpretation of the same Symeon in the Temple, the Celebrant sets as a pendant what is called the kerchief,

[1] Horarion is derived neither from ὥρα (time) nor from ὁρᾶν (seeing) nor form ὡραΐζειν (adorning) but from the Latin, *os oris* the mouth: and is a Latin word meaning a napkin or handcloth for wiping the mouth or face, like the sudarium. So Argentes (Against Azymes, iii. c. n. 8, who brings forward also two passages from S. Ambrose and another from the Life of the same Ambrose) and after him Nicodemus (Note to 22nd canon of Council of Laodicea.) Both authors however err in spelling Horarion with omicron, because *os oris* is long. Regarding its use Argentes says, "Forasmuch as the Holy Cup of the Precious Blood of CHRIST was distributed to the people by the hand of the Deacon, therefore the Deacon held the Horarion that those who drink of the Cup may wipe their mouth therewith." And a little lower, "The Deacon too held the Horarion hanging on his left shoulder, and the larger portion of it hung in front, which he held with three fingers of his right hand, and with the other two first fingers he held the Holy Cup: while his left hand helped his right in giving to the people to drink out of the Cup, and such as drank wiped their mouth at once on the Horarion." That the Horarion does not properly constitute a part of the Deacon's vesture is clear from this, that when he puts it on his shoulder, the Deacon says nothing from the Psalms or Prophets, as is the case with all the priestly garments. The Deacon however used the Horarion to notify the time of Prayer or of the departure of the Catechumens, &c. We add here another meaning of the Horarion from S. Isidore of Pelusium (Bk. I. Ep. 136.) "The napkin with which the Deacons minister in the sanctuary calls to mind the humiliation of the LORD, when He washed the disciples' feet and wiped them."

which shows the conquest over death, and the incorruption of our nature, and the majesty of GOD'S might against the dominion of the Evil one—wherefore it has the shape of a sword, and hangs from the loins, where they say man's power resides."

Balsamon thinks the kerchief is also for a figure of the towel, "wherewith the LORD girded Himself, and washed the feet of the disciples." S. John xiii. 5.

18. *Ex.* What is the meaning of the Scarf (Omophorion)?

C. The Scarf signifies the wandering sheep which CHRIST came forth to seek, and when He had found it, carried it with so great joy on His shoulders, and united it to the ninety and nine. "The scarf," writes Germanus of Constantinople on the Mystic View, "which the Bishop wears, signifies the fleece of the sheep, which the LORD found as it strayed, and took up on His shoulders, and numbered with those which had not strayed."[1]

It signifies also the Cross which our SAVIOUR laid hold of as He came to the Passion; and the suffering or cross which every one must bear on his shoulder who wishes to follow CHRIST. "It has moreover crosses on it, the same saint explains about the scarf, because CHRIST carried His Cross upon His shoulder, so likewise they who would live after CHRIST, raise upon their shoulders His Cross, which is suffering hardship, for the cross is the symbol of suffering hardship."

19. *Ex.* What does the Dalmatic (Saccus) signify?

C. The Saccus signifies CHRIST'S coat woven from the top, which the soldiers dared not tear, and it represents the heavenly doctrine which was woven by the Wisdom above, our JESUS CHRIST, when He gave it to His Holy Apostles. "All things whatsoever I heard from My FATHER, I made known to you." S. John xv. 15.

And the Saccus is worn by the Chief of the High Priests,

[1] For this reason the ancients made the Scarves of white sheep's wool, and of no other texture. Vid. Isidore of Pelusium ut supra and Symeon of Thessalonica.

Metropolitans namely and Patriarchs, as successors of the Apostles, keeping the coat safe and unharmed to the shame and repulse of those who by heresies and apostasies are said to rend the SAVIOUR'S coat, that is His Holy Doctrine. As we have heard that it was said to the blessed Peter of Alexandria about Arcius by CHRIST the Master Himself, Whom the Saint saw in form of a new-born child, gleaming beyond the brightness of the Sun, clad in a coat torn from head to foot: as the Church proclaims.

Symeon of Thessalonica adds another meaning, writing thus about the Saccus. "Specially it represents the sackcloth which the SAVIOUR had on when He was mocked; whence it has the shape of a sack; for this vestment has not what they call sleeves. And this is made more abundantly evident by what the Chief of the High Priests put on, that too being called a Saccus."

OF HOLY VESSELS.

20. *Ex.* Are there other holy things which the Priest ought to have ready?

C. The holy vessels,—the Paten and the Chalice, the Veils and the Corporal, the Spear, the Sponge, and the Asterisk. He must have the whole church got ready, and above all the Holy Table and the Prothesis.

21. *Ex.* What does the Paten mean?

C. The Paten means the manger, where the Master CHRIST was born. And it is further interpreted for the bed, "in which the LORD'S body is arrayed by the Priest and Deacon, who are Joseph and Nicodemus." So says the blessed Germanus in his Mystic View.

22. *Ex.* What does the Chalice mean?

C. The Chalice stands for the vessel, which caught the blood shed from the pierced spotless side, and hands and feet of CHRIST. And it is also interpreted of the Bowl, which Wisdom, the SON of GOD, mingled of His own Blood

instead of the wine there, and He has produced it on His Holy Table, saying to all, Drink ye all of it.[1]

23. *Ex.* What does the Asterisk mean?

C. The Asterisk means the star which the Magi saw in the East, and it stood over where the young Child was. And its use is for the precious Bread to stand always in the midst, even though the portions be scattered on the Paten. Since if the Asterisk were lacking, the Paten-veil would necessarily approach the holy gifts and disarrange them. Many suppose that the Asterisk is the invention of John Chrysostom. It is also named the Star.

24. *Ex.* What is meant by the Veils of the Paten and the Chalice?

C. They stand for the napkin which was upon His face, covering it in the tomb. And these two Veils signify one and the same napkin, because the holy Body and the precious Blood are not two, but one and the same. "The Bread of the Prothesis, and the wine and water, by the invocation and visitation of the HOLY GHOST are supernaturally changed into CHRIST'S Body and Blood; and they are not two, but one and the same." So the great Damascene in his Treatise says that the consecrated Bread is not a figure of the LORD'S Body.

25. *Ex.* What does the Air mean?

C. The Air is, and stands for the stone wherewith Joseph made sure the sepulchre, which was sealed by the signet of the guard. "And it is called the Air, because it represents that dark air which it concealed of the night in which took

[1] From S. Germanus in his Commentary on the Offering, "Now the chalice again is like the bowl, about which in reality He writes, namely, Wisdom and the SON of GOD—" (rather, "about which in reality Wisdom, that is the SON of GOD, writes," as the words stand in the explanation of the Great Entrance, where S. Germanus adopts almost precisely the same words, adding further an explanation of the section from Proverbs ix. 1—5, here referred to,) [for] "He mingled His own blood instead of that wine, and added [rather placed] it on His holy Table, saying to all, Drink ye all thereof, instead of the wine which had been mingled, for the remission of sins, and for life eternal."

place the Disciple's treachery, and the bringing before Caiaphas, and the presentation before Annas, and the false witnessings, and the mockery too and buffetings; in which likewise the great disciple Peter, &c.," as Germanus says.

26. *Ex.* What does the Corporal (Hileton) mean?

C. The Corporal means the linen in which CHRIST'S Body was rolled when it came down from the cross and was laid in the sepulchre. And it is called Hileton from ἑλίττω, I wind, which signifies τυλίγω, I fold, because it is placed folded over on the holy Table. Other names are Antimension, and Consecration (Cathierosis), and Throne, as we shall see later.

The meaning of the Sponge and the Spear is evident; so also is their use.

OF THE CHURCH.

27. *Ex.* Explain what is meant by the Church.

C. Both the Temple of GOD, and the congregation of Christians are called the Church. So said Augustine on Leviticus, Qu. 57, "A church is the place in which the Church gathers," as though he should say, a church is the Temple of GOD in which assembles the Church, that is, Christians.

According to the first definition the great Euodus of Antioch said the first Church was in Jerusalem, in the very spot where CHRIST instituted the Mystic Supper, and where on the Day of Pentecost the HOLY GHOST descended, as Nicephorus relates, Bk. 2, ch. 3. According to the second definition, we all of us believe in one Holy Church from end to end of the world, Apostolic and Catholic, founded not on mere earthen stones, but on the spiritual rock of the orthodox faith of CHRIST.

28. *Ex.* Since the Church, you say, means two things, the assembly of Christians, and the House of GOD, describe to us both the one and the other, separately.

C. By the blessed Germanus we have them both admirably described. And in regard to the first signification :—

"The Church is the assembly of people, CHRIST'S Body, His Name, CHRIST'S Bride, purified by the water of His holy Baptism, and sprinkled with His Blood, and arrayed in bridal array, and sealed with the ointment of the HOLY GHOST, on which the pearls are the divine dogmas of the doctrine of the LORD to His Disciples. She was prefigured in Patriarchs, foretold in Prophets, founded in Apostles, adorned in Hierarchs, perfected in Martyrs, whose Head is CHRIST."

In regard to the second signification :—

"The Church is GOD'S Temple, a holy precinct, a house of prayer, a heaven on earth, wherein the GOD of Heaven dwells and walks ; figuring the Crucifixion, and the Burial, and the Resurrection of CHRIST ; glorified beyond Moses' Tabernacle of the Testimony, wherein is the Propitiatory and the Holy of Holies, where is the Mystic living Sacrifice, and the Table that nourishes life and gives life ; enthroned upon the relics of the holy Martyrs, and summoning the peoples to repentance and prayer."

29. *Ev.* By what signal did the Church in old time call the peoples to prayer ?

C. At the beginning of the Gospel preaching each Christian would hurry to the gatherings self-bidden, and without other signal, for so great was their piety, that "the multitude of them that believed were of one heart and of one soul." And "day by day they continued steadfastly with one accord in the temple." (Acts iv. 32 ; ii. 46.) This custom lasted on for considerable time, as Strabo writes in the 5th chapter of the Ecclesiastical Matters. Afterwards, in time of persecution, the gatherings took place wholly in secret, and Christians had no open signal, but they privately made known to each other the hour and place of gathering. From the time however that in divine providence Constantine the Great, the equal of the Apostles, gave the Churches

freedom and peace, (so writes Eusebius, with great joy, in the 10th book of his History,) the Christians began to celebrate all the rites of the Faith without hindrance.

Saint Pachomius used to call the Monks to church by a trumpet, as GOD also had commanded in the 10th chapter of Moses' book of Numbers. So we read in the 3rd chapter of the Institutions which he wrote. Others with a wand used to knock at the Christians' doors, that they might go to church, and particularly at the Monks' doors. So says Cassian, Bk. iv. ch. 12. Jerome saw at Bethlehem how they used to summon the Nuns into church by saying at their cell, Alleluia; so he writes in his 27th Epistle. The signal-boards still used by the church are very ancient, and appear in the 4th Action of the Second Œcumenical Holy Council of Nicæa.

Bells were but just introduced into Constantinople about 865 A.D., when the serene government of Venice sent twelve as a present to our Emperor Michael, and he set them in Saint Sophia. And thus from that time onward so noble and glorious a custom was established throughout the Holy Eastern Church, and multiplied. Our authorities have named the bells, Bells of Convention, so says George Pachymeres, and Holy Bells. "For at midnight the holy bell will rouse thee," wrote Michael the Stammerer to Constantine Monomachus.

30. *Ex.* Let us come to the Holy Table.

C. The Holy Table is the most excellent part of the church, and therefore stands in the midst of the Holy Bema where is the Altar or Propitiatory, the very Holy of Holies. And it signifies the Table, at which also in His Mystic Supper our LORD sat in the midst of His Apostles, and when He had taken bread and wine, said to His Disciples, "Take eat, and drink hereof."

It signifies also the sepulchre in which they buried CHRIST. "The Holy Table stands for the place of burial, wherein CHRIST was laid; whereupon is set forth the heavenly bread,

the mystic and unbloody Sacrifice for the food and drink of eternal life."

The Holy Table is explained as being "also the Cherubic Throne of the Great King, on which the GOD of Heaven, Who rideth on the cherubim, rested in bodily form." So says S. Germanus in his Mystic View. And for this reason the Holy Gospel which always stands upon the Holy Table exhibits CHRIST sitting like a King on His throne.

31. *Ex.* And how is this? does one and the same spot signify both the sepulchre of CHRIST, and the Table of the Mystic Supper, and the Throne, as you said?

C. Certainly, because, as the same Saint writes, the Fathers not being able to multiply places and ministers to such an extent in the midst of the holy Bema, and avoiding crowding, represent many objects by one single place, and by one ministry: "lest, he says, in respect of each particular of what then happened by separately showing the hour and the occasion and the spot, the holy Fathers should require still other changes of position and more altars, and thence the Church's Mystery should fall under blame." And as we spoke of the Priestly Vesture as fraught with many meanings, so what is single in present illustration, is realized in and referred to two or three originals.

32. *Ex.* What is the Holy Prothesis, and what does it mean?

C. The Holy Prothesis is the place where are set forth, or put beforehand the Precious Gifts. And Germanus of Constantinople himself interprets it as signifying the cave where CHRIST was born; the residence in Nazareth and Capernaum; and the hill of Golgotha. "The divine Body is left," says he, "in the Prothesis as in Bethlehem, where CHRIST was born. Likewise too as in Nazareth. And further the Prothesis sustains the figure[1] of the residence in Capernaum, and the place on Golgotha." This is the reason why the Table is always near

[1] In the editions of Saint Germanus is read "place," (*τόπον* for *τύπον*). But our author's reading is preferable.

the Prothesis, since "the sepulchre was near the place where JESUS was crucified." S. John xix. 42. And this is the cause why over the holy Prothesis the remembrance is made of the birth of CHRIST and of the Crucifixion at the time of the Oblation, which forms the first part of the Holy Liturgy.

THE FIRST PART OF THE HOLY LITURGY.

OF THE OBLATION.

33. *Er.* How many parts has the Divine and Holy Liturgy?

C. The Holy Liturgy consists of three parts. The first is the Oblation, as it is called;[1] the second, what is called the Liturgy of the Catechumens, since for this portion the Catechumens also assist at the Liturgy; the third part is called the Liturgy of the Faithful, since herein only the faithful assist at the Liturgy, and the rest are one and all ejected from the church, as we shall see in the proper place.

34. *Er.* Explain to us, one by one, these three parts you

[1] The ancient Christians in assembling on the LORD'S Day used to offer in the church, as each one could, bread and wine which the deacons took and laid up in the Prothesis. After the departure of the catechumens and the shutting of the doors, while the Cherubic Hymn was sung, of the bread and wine was presented enough for the Communion of the faithful. What was over the deacons distributed to the clergy after the Liturgy. (Vide Apost. Const. 8, c. 13 and 31; Justin's Apol.; Dionys. on the Eccl. Hier. 3; Fabian of Rome, Ep. 3 to Bp. Hilarius, in Argentes against Azymes, Vol. I. c. 25.) Now the Oblation took place during the Cherubic Hymn because at that time it is absolutely necessary when the precious gifts are about to be offered on the Altar. And again, because through persecution and the scarcity of churches it was not possible for all the faithful to arrive before the beginning of the Divine Liturgy. And thirdly, as I suppose, because in case the gifts had been offered before the Cherubic Hymn, whilst the doors remained open, there was risk of their being insulted by the heathen, if they, as sometimes happened, should come in and hinder the Celebration. But when after the cessation of persecution these reasons were no longer in force, the holy fathers Basil and Chrysostom, because of men's laziness, shortened the Holy Liturgy, and transferred the Oblation to the beginning; and so it became the first portion of the Liturgy.

speak of in the Divine and Holy Liturgy. And first declare the names borne by the Liturgy.

C. The Holy Liturgy has many names ; and though the names which have been given it appear to be general, nevertheless by way of eminence and the use of appellatives, as they say, they belong to this Mystery. They are these : Liturgy, Mystagogy or Initiation, Rite, Holy Assembly, Celebration, Offering of Return (*ἀναφορὰ*), Dispensation, Offering of Tribute (*προσφορὰ*), Worship, Supper, Sacrifice, Gift, Blessing, Communion, and Thanksgiving (*εὐχαριστία*).

Dionysius the Great wishing to show the incomparable nature of the Mystery, and the supernatural gifts of the Holy Liturgy, has left us many epithets, all of them unusual, in his Ecclesiastical Hierarchy, calling it, Fit View of the Illuminating JESUS, Most Divine and holy Rite, True Approach to the Divine, View of the Holiest Rite, Blessedness of the Most High, Godlike Truth of the Realities, Divine and Hierarchic Science, Transaction of holy accomplishment, Complete Purification of corruptive evil, Catholic Hymnology, GOD-delivered Gift, Communion and Union with the One, Peaceful and most divine Sharegiving, Holy Prayer, GOD-imitating Celebration, Godly Experience, Liturgical Array, Hierarchic Imagery, Doctrine of Virtuous Life, Divine Rite of the Assembly, Communion in the Most Highest with GOD, Sum of Theology, Unique Science of the Hierarchy, Rite fit for Saints, Comprehensive Hymnology of the Saints, Symbol of Worship, Singular and only Union of breath, as moved by the One Supreme Spirit, Harmonious participation of the Divine, Communion with the Illuminative and End-accomplishing, Concord with the Divine and with ourselves and each other, Transaction of all Divine works full of holy Righteousness, Participation in the Holiest Thank-offering, Sacred Record of Divine Songs, Supremely adorned celebration of Divine things, Godly Enwrapment, Hierarchic Eucharist, Most Holy Eucharist, Blessed Beauty of the Realities, Most Divine Porch to the

Shrine, Holy and Godlike Memorial of that High Figurative Supper, and many other names.[1]

35. *Ex.* Quote as many synonyms and as many epithets as you choose, still you cannot worthily magnify the depth of the gifts and the boundless power of the boons, which this great and Godlike Mystery abundantly comprises. Now let us come to the Holy Oblation.

C. The Holy Oblation is so called from *προσκομίζω*, I bring, since therein is brought or offered the LORD GOD'S Bread and Wine in remembrance of CHRIST, Who "brought Himself a Sacrifice to GOD and the FATHER through the offering of His Body, like a Lamb sacrificed, and like a High Priest and Son of Man, offering and offered, and at the same time worshipped:" just as Jeremiah of Constantinople says. According as the Incarnate JESUS was laid up from the beginning for GOD, "and was a gift precious to Him," at once on His conception in the most pure womb of the Ever Virgin and Mother of GOD, so also now with the very beginning of the Order of the Mystery, offering is made through the Precious Gifts of a spotless Sacrifice to GOD Most High.

[1] These names are indeed found in S. Dionysius, saving perhaps two or three, but they do not all mean the Divine Liturgy. For instance, Blessedness of the Most High, occurs in the 1st and 3rd chapters of the Ecclesiastical Hierarchy, but means the Divine Nature. Again, Symbol of Worship, or Catholic Hymnology, or Hierarchic Eucharist, this Father names the mere symbol of the faith; because they had even then some sort of Symbol of the Faith, as S. Maximus shows. Again, by Liturgical Array, S. Dionysius intends the Order of the Ministers, that is the Deacons. The Holy Prayer is the name he gives not to the Liturgy, but to a particular prayer at the beginning of the Liturgy. The Sum of Theology, is what he calls the Operation of GOD, that is the Dispensation of the Incarnation. Sacred Record of Divine Songs, is what he calls the Psalter. Of others we take no notice, not to be too long. And I suppose that the author took these epithets not from the Areopagite, because he would not else have fallen into such misconceptions, but received them without test from some one else. And we must observe that not all the names of this Divine Mystery occurring in S. Dionysius are found in the above list, for besides the rest he omits Rite of Rites, which appears at the opening of the 3rd chapter.

36. *Ex.* And why are bread and wine offered in the sacrifice, and nothing else?

C. So the Master CHRIST Himself enjoined, and as He did in His Mystic Supper, so He told us too to do in remembrance of Himself. And there is among theologians a general idea that the infinite Wisdom so ordained, since as bread and wine nourish man, in like manner also the Bread of the Eucharist, and the Cup of Blessing nourish mystically the Christian's soul, giving it eternal life.

And as from many grains of wheat comes one loaf, and from many bunches of grapes the wine, so from many believers is welded together and composed one body of the Holy Catholic Church, united with the Master CHRIST Himself, Who is her head. "One bread and one body are we all in CHRIST," S. Augustine teaches, following blessed Paul, 1 Cor. x. 17, "We who are many are one bread and one body; for we all partake of the one bread." For this reason the great Dionysius in his treatise on the Rites at the Communion called the Holy Liturgy, "Words of union in the Rites."[1]

Of this supernatural Mystery, Melchisedek's sacrifice likewise was a type, who was a Priest of the Most High GOD, and offered in his sacrifices nothing else than bread and wine. Gen. xiv. 18. And I observe that the Holy Eastern Church always employed Leavened Bread in the Divine and Holy Liturgy. Let Macedus say what he will who wrote so much lately against the most wise Cardinal John Bona, because he affirmed in his 1st book, ch. 23, of Res Liturgicæ that the whole of CHRIST'S Holy Church in East and West, universally offered with one consent for a thousand or more

[1] Here again the author misunderstood the Saint's expression which runs thus: "But again, when being set free and unrestrained by subordinate matters, the Celebrant addresses himself in undiminished care to his proper function, after making also his own spiritual entrance into the one, he sees clearly the words of union in the rites, while he makes the conclusion of the gracious advance to the second to be the more divine return unto the first." Eccl. Hier. iii., see at end of interpretation of the celebrant's exit and entrance for censing.

years Leavened Bread in the Sacrifice. This most eminent Cardinal is much bewildered and astonished at all who have interpreted as Unleavened that far-famed Fermentum, which the celebrated supreme High Priests of Old Rome, Syricius, Melchiades and Innocent[1] were customarily wont to send in those days not for mere Eulogiæ [pain beni—ED.] but for communion in the Body of CHRIST for the churches of that day. And what is reported about Alexander I. being the earliest introducer of Unleavened Bread into the West, he regards as undoubted fable.

The saying of S. Epiphanius, "imitating the Saints" (Basil, Chrysostom, Gregory, Cyril, Athanasius and the rest) in which Macedus evidently finds great conclusions, the most eminent Bona for his part notably puts aside, since the Ebionites, he says, used to offer not wine, but only water, and Unleavened Bread in the Church (not to the Church ;) and so the phrase "imitating the saints" employed by Epiphanius does not characterize what befell in the matter of the Mystery, but in the place, viz. in the Church itself; since they did not have the Liturgy in their houses, and after supper, as other heretics used to do. The Saint's words are these (Against Heresies, i. 30, 16,) "They celebrate mysteries forsooth imitating the saints in the Church year by year with Unleavened cakes, and the other part of the Mystery they celebrate with water only ;"[2] all the more strange is

[1] Ep. ad Decentium, c. 5. [See Smith's Christ. Antiq. s. v. Elements, p. 601; and Fermentum, p. 668.—ED.]

[2] The Papists introduced many novelties in the Mystery of the Divine Eucharist. 1. They offer Unleavened Cakes. 2. They offer not even Unleavened Bread, that is an unleavened lump with the consistency of bread, but a sort of thin wafers like what are used for sealing letters. 3. They have removed the most essential portion of the Liturgy, the Invocation of the HOLY GHOST; wrongly supposing that by the LORD'S words, recited narrative-wise by the Priest. This is My Body, and this is My Blood, they change the precious gifts into CHRIST'S Body and Blood. And so they do not perform a liturgy. 4. They do not give of the cup to the laity, but only of the unleavened wafer, and not even of the same from which the Priest partakes, but of others though consecrated at the same time no doubt. 5. They deprive innocent children of this

it, since also agreeably with Aquinas the Schoolmen (iv. Sent. Div. 11, n. 2, qu. 3,) think universally that at the death of the heresiarch Ebion himself, the Church for many years forsook the Unleavened Cakes, and that Pope Leo resumed them. Yet which Leo this was, as the wise Suarius shows in his 3rd Vol., 3rd part, Dial. 44. Section 3, neither does Aquinas describe, nor could he himself ever find out.[1]

mystery. Against these innovations many of our authors have written, but no one has dealt more fully or weightily with the investigation of these points than the renowned Eustratius Argentes in his Book against Azymes. But to understand what Bulgaris says concerning the passage of S. Epiphanius, it must be known that this passage is put forward by some of the Westerns to prove that the ancient Church offered Azymes. Wherefore they say from the fact that according to S. Epiphanius the Ebionite heretics used to celebrate the Mysteries in imitation of the Saints, that is of the orthodox, with Unleavened cakes, it follows that the Orthodox used to celebrate with Unleavened. But who does not perceive the rottenness of this argument, or rather this fallacy? Because, supposing the conclusion were right, we ought equally to conclude that the Orthodox celebrated merely with water, and only once in the year. Which would be false. Cardinal Bona accordingly meeting this attempt at proof, for though a Western, he did not hesitate to allow that the Ancient Church of the West offered Leavened bread, says that the phrase "in imitation of the Saints" refers to what immediately follows "in the Church;" that in fact in this respect only Epiphanius speaks of the Ebionites imitating the Orthodox, that they used to celebrate their Mysteries in the Church, while as regards frequency and matter they differed. This interpretation of Epiphanius's words is approved by others of our authors and by Bulgaris above, who adds also certain names of Fathers in explanation of the word "Saints." However these err in their interpretation; because in Epiphanius the word ἁγίων is neuter, and "in imitation" is meant to imply blame. And the intention of the passage is this; that the Ebionites celebrate Mysteries perhaps, namely, false ones in imitation of the holy rites, or true mysteries which are celebrated in the Church; but they celebrate them at intervals of a year, &c. And that this is the sense is shown beyond question by another parallel passage of the same Saint (Hær. 47) pointed out by Argentes (Vol. I. c. 29, schol.) The Mysteries among the Encratites take place with water only, not even being Mysteries, but shams done in imitation of the true."

[1] The Pope Leo who introduced Azymes into the West, not reintroduced them as the Schoolmen falsely assert, but first introduced them, is Leo IX. elected Pope in 1049, and for this and the other popish heresies excommunicated by the Easterns in the Patriarchate of Michael Cerularius. (See Argentes against Azymes, Vol. I. c. 30, introduction.) [Patriarch of Constantinople, A.D 1054.—Ed.]

37. *Ex.* Describe to us now the whole service of the Divine Oblation.

C. The Priest, having pronounced the Blessing,[1] first adores with the Deacon the Holy Images of our LORD and our Lady, showing himself thereby in all things orthodox, and a follower of the Synodical ordinances. He enters the Sanctuary, and making three adorations eastward in worship of the GOD of the universe, Who is celebrated in the Trinity, he puts on the Priestly garments, as we said, and going in front of the Prothesis, he begins by washing his hands; "showing his purity for the Celebration, and his innocence," is the interpretation of Symeon the Thessalonian, "and that one must approach what is pure, so far as man can, apart from all filth." And the blessed Germanus says, "With us, the priests, the washing of the hands shows that we must approach the Holy Table in the fear of GOD, purifying the conscience, mind, and thought; which are the hands of our souls."[2]

Next he takes what is called the Offering, and blessing the seal, or little offering so called, with the sign of the Cross, he

[1] ["Blessed be our GOD always, now and ever, and to ages of ages. Amen." —ED.]

[2] According to the ancient order the washing of the Priests' hands took place before the sacrifice of the precious gifts, and after the oblation. The Apostolical Constitutions (viii. 11,) appoint it after the Salutation. The Areopagite (Eccles. Hier. ch. 3,) appoints it after the reading of the Diptychs, which, in the Liturgy he describes, came after the Salutation and before the hallowing of the Gifts. Cyril of Jerusalem, in his explanation of the Divine Liturgy, (Cat. Myst. 5,) begins with the washing of Hands, which he explains thus: "Forasmuch as the hands symbolize action, by washing these we represent clearly the purity and spotlessness of our actions;" thereupon he proceeds to the Salutation and the rest of the Liturgy. Finally S. Germanus (Mystical View) mentions the washing of the hands, and explains it after the Great Entrance. And this is specially memorable, because this Saint explains the Liturgy of Chrysostom. (He flourished about A.D. 715.) And I do not understand how Argentes in expounding in his treatise against Unleavened Bread (Vol. 3, ch. 2,) the ancient order of the Liturgy, says that the priests used to wash their hands before they put on the priestly vesture, (Art. 6 and 7,) and adduces in support the above-mentioned passages of the Apostolical Constitutions, Dionysius and Cyril. Observe, however, that even lay people formerly washed their hands on entering into Church,

pronounces thrice In memory of the LORD and GOD and our SAVIOUR JESUS CHRIST; since thus our Master and GOD Himself ordered that the Divine Initiation should be in remembrance of Himself. And forasmuch as "through the Bread and Cup of Thanksgiving we show the death of the Son of Man until He come," according to the Apostle, 1 Cor. xi. 26, therefore the priest striking the four portions of the Seal with the Holy Spear, utters at the same time those prophetic sayings of Isaiah, liii. 7, "As a sheep was led to slaughter, and as a harmless lamb before its shearer is dumb, so He openeth not His mouth," &c.

And straightway the Deacon, typifying, as S. Germanus in his Ecclesiastical History says, the Archangel Gabriel who announced the "Hail" to the holy Virgin, severs the Seal from the midst of the Offering, and signifies thereby CHRIST'S birth in Bethlehem from her most pure womb. "The offering, says the Saint, or Bread, from which the LORD'S Body is cut, is taken for a type of the ever virgin Mother of GOD; and the LORD'S Body as from a sort of womb and flesh of the Virgin's Body, I mean the entire loaf of Blessing and the offering, is by the Deacon severed, according as the great Church has received, by a steel instrument which they call a Spear."

Here you observe that in the opinion of the great Initiator himself, the whole Offering represents the Virgin's womb; the seal represents the very Body of CHRIST; the Priest, the HOLY SPIRIT that overshadowed the ever Virgin;[1] and the Deacon represents the Friend of the Bridegroom in the Mystery, the Archangel Gabriel. And marvel not, if at one and the same time both the Passion and the Conception of CHRIST are symbolized; since, as we said, one of the things

for the same reason as the priests. (See Chrys. Hom. 73 on S. John.) But this custom ceased, as Argentes assures us, when on the invention of the Tongs, the laity ceased to receive the LORD'S Body into their hands.

[1] That the Priest represents the HOLY SPIRIT does not follow from what is said by S. Germanus about the oblation.

now used symbolically is enacted and referred to two or three things then done. Besides, as soon as ever CHRIST was conceived, He had with Him the symbols of the Passion and the marks of the Cross. "And from the beginning JESUS the Incarnate was dedicate to GOD, we have heard from Jeremiah of Constantinople, and the gift was precious to Him;" as also upon the Cross through the eternal Spirit He offered Himself spotless to GOD.

38. *Ex.* Following this, what else is done in the Holy Oblation?

C. The Lamb of GOD Which taketh away the sin of the world is sacrificed, and with the Holy Spear the Priest cuts the Little Offering in the form of a cross from the projection; first in remembrance of the sacrifice on the Cross of the SON of GOD; secondly, for hallowing and blessing of the Precious Bread; thirdly, because thus at the time of the Holy Communion the Pearl is easily divided into four parts. Next, stabbing the Little Offering with the proper spear on the right side of the projection, in the spot namely where the word CHRIST is written underneath,[1] he says, "And one of

[1] What is here stated by the writer, that the priest stabs the bread on the right side of the projection, is contrary to the direction of the Divine Liturgy, in which we read: "And having placed it (the holy bread) face upwards in the holy dish, upon the Deacon's saying, 'Slay, sir,' the priest slays it in the form of the cross, saying, 'The sacrifice is made,' &c. And he turns the other side up which has the cross, and stabbing it on the right hand part with the spear under the name JESUS, he adds, One of the soldiers, &c." And rightly, because according to the concise Interpretation in the Euchology concerning what are the right hand portions of the holy loaf, &c., our LORD had the cross behind His Sacred Body; but this is the cross which is cut by the priest, since the visible cross is only made for honour of the bread that is to be consecrated, and is made by the bakers. Hence therefore it is clear that the author is wrong also in the following answer, "The part of the loaf signifies the front of CHRIST, just as the upper part, where the cross is, signifies what is behind." What is added that "The holy loaf continues to have the cross above in imitation of the Lamb" and so forth, (which shows that the writer took the text and the introduction from different quarters, though I know not whence) this we say is altogether inadmissible. Because CHRIST is truly and actually not a lamb, but a man; but He is called a lamb metaphorically because He set Himself forward for us a spotless sacrifice to GOD and the FATHER. Wherefore the holy loaf represents not the lamb, because it

the soldiers with his spear pierced His side," then placing the Lamb face downward, or with the letters upwards, in the midst of the paten, he pours wine and water into the cup, saying at the same time, "And forthwith came thereout Blood and Water," since according to the divine Chrysostom "what is in the cup is what flowed from the side," and according to the LORD'S Brother in that mystical supper CHRIST made His Blood by a mingling of wine and water.

And since the all-pure Virgin, we know was standing during the Passion on the right side of the life-giving cross, a portion is cut off in honour and memory of her, and is laid at the right of the Precious Bread, as it is written, "At thy right hand stood the queen in golden vesture," &c.

39. *Ex.* And why is the Lamb stabbed in the projection and not elsewhere?

C. Because this part of the projection signifies the front of CHRIST, just as the upper portion where the Cross is, signifies His back parts. "For the Cross was not laid in front, but behind the LORD'S Body; wherefore the holy Bread continues to have the Cross on top, and is laid face downwards in imitation of the Lamb; for the Lamb has learned to go not on his back, but face downwards." Moreover, the precious Bread is found laid in the Paten mouth downwards; since it bears the Cross upon it as it goes, like an innocent lamb. And this is the wood of the Cross, looking forward to which, Jeremiah, ch. xi. 19, [LXX.] said in reference to the precious Loaf, "Come and let us lay the tree upon his

would be a figure of a metaphor, or a type of a type, which is absurd; but it represents the humanity of CHRIST. And Daniel Georgopulus in his Holy Anthology, composed in 1827 with the sanction and approval of many of the most notable prelates of Greece, and of Callinicus Castorches the Sacred Herald, and printed at Venice in 1833, says thus about our author, "Take notice that the right hand part of the holy bread is what is towards the priest's left hand, since the seal signifies CHRIST, and the cruciform mark made by the holy spear signifies the Cross. And the opinion of Nicolas Bulgaris in the Holy Catechism that the holy Bread lies in the paten face downwards, as a lamb led to the slaughter, is not correct."

bread." So also the GOD-accepted offering of the Cup of thanksgiving we know was foretold by the HOLY GHOST in Judges ix. 13, "Leaving my wine, saith the Scripture, the joy of GOD and of men;" as we read in the Hebrew. "The wine of GOD, and the joy of GOD, the great cup of the New Covenant." Jerome interprets it, *Vinum quod lætificat Deum et homines.* The Wine that maketh glad GOD and men. But in the translation of the LXX. the words "of GOD" are omitted, why, I have not discovered.[1]

40. *Ex.* Can you tell us anything about the Little Offering?

C. The Little Offering we learn from S. Epiphanius in his Ancorate was of two sorts, one round, the other square: "the former representing the penny and coin of our salvation, the latter the four quarters of the world." The Church sings, "He giveth the penny, whereby He redeems souls." The words, "JESUS CHRIST conquers," which we see on the Little Offering, are the very words which Nicephorus, Bk. 8, ch. 32, says the great Constantine had set up in Byzantium inscribed on three crosses; on the first, JESUS; on the second, CHRIST; on the third, Conquers; certainly each of them had its name, he says, after the word inscribed on it.

41. *Ex.* You said that the portion of the all-spotless Mother of GOD is placed on the right side of the Seal. Declare now what other portions are produced, and why?

C. Portions of all the Saints are produced for their glory and honour and greater sanctification.[2] And next, portions

[1] Perhaps Θεοῦ was lacking in the edition of the LXX. used by the author. But the Vatican MS. has "My wine which gladdeneth GOD and men;" and the Alexandrine, "The joy of men which cometh from GOD."

[2] The expression, "greater sanctification" which our author took from the Thessalonian, (See the passage quoted below, Qu. 43,) is not correct. For the Saints do not need help from us, since rather they help us by their offices. But the priest offers the portions of the Saints, thanking GOD that through the Incarnation and communion in the spotless mysteries He glorified them, and made them fellow heirs with CHRIST and to reign with Him, and made them gods by participation, at the same time putting them forward as agents on our

of all other Christians, alive and dead, and severally by the name of those who offered the gift themselves, for the re-

behalf. And this is clear from what the priest says when he lifts the portions: "In honour and memory of our most blessed glorious Lady, Mother of GOD and ever-Virgin Mary; by whose intercessions receive, O LORD, &c. And of all the Saints, for whose supplications look upon us, O GOD." (See Nicol. Cabas. ch. 7. 49, 50. Gabr. Philad. on the Portions.) He offers the shares for the faithful, alive and dead, praying that they too may share GOD's kingdom. They are produced moreover from the same loaf to show that the SON and Word of GOD became through the Incarnation of one substance with us, and that "we who are many are one bread and one body," (1 Cor. x. 17,) having CHRIST for head. Hence I do not understand why some priests offer a portion of the Incorporeal [i.e., Angels—ED.] Because I. Neither the printed ancient Euchologies have any such portion, nor the Slavonic Liturgical books, nor does Gabriel of Philadelphia introduce it. II. The brief interpretation in the Euchology—what are the right hand portions of the Holy Loaf, &c., says, concerning the holy portions: "which we set out nine in number, neither more nor less, in imitation of the heavenly orders. For as there, according to the deeply versed Theologian Dionysius the Areopagite, all their host is divided into nine orders; so here in the divinest way, for JESUS continues to be the same in both." Here the saints for whom shares are offered, are clearly distinguished from the Angelic Orders. III. Those who offer a share of the Incorporeal do not all of them arrange the shares on the same plan, or say the same words. But some make the first share of the Incorporeal, the second of the Forerunner and the Prophets; others make the first of the Incorporeal and the Forerunner, the second of the Prophets. Again in lifting the portion of the Incorporeal some say, "By the Protection of the Great Captains," &c., others, "In honour and memory of the Great Captains," &c., others, "Of the Great Captains," &c. So out of such great diversity and variety, which occurs in this part only of the oblation, we can easily, I think, conclude that this portion was not originally appointed, but certain priests, observing that in the supplications and dismissals, the Church invokes the protection of the Incorporeal, conceived it right in their piety to add also in the oblation a portion for them: and this they did, adding the words, as in the supplications, "By the protection," &c. This, others with more reason, have corrected as being out of place, some by turning, "By the protection" into "In honour and remembrance," and some by altogether removing the "By protection" and by understanding in a general way what was said over the portion of the Mother of GOD, "In honour and memory." And this conjecture, that the addition arose out of the Supplication, or out of the Dismissal, is strengthened by a certain manuscript Euchology of Goar's, in which, after the portion of the Mother of GOD is read, "By virtue of the precious and life-giving Cross, by the protection," &c. IV. In all the Liturgies of James, Basil, Chrysostom, Clement, after the consecration of the divine gifts, the priest again commemorates the Saints and the rest of the Orthodox alive and dead, that is all whom he mentioned in the Oblation. And in commemorating the Saints in Chrysostom's Liturgy, he says, "Moreover we offer Thee this reasonable service for those who

mission of sins and for eternal life. "We commemorate righteous men and sinners," writes Epiphanius in his 75th ch. against Heresies, "praying for GOD'S mercy: and on behalf of the righteous, Fathers and Patriarchs, and Prophets, and Apostles, and Evangelists, and Martyrs, and Confessors, and Bishops, and Anchorites, and all the orders, that we may distinguish our LORD JESUS CHRIST, or separate Him from the rank of mankind through honour paid to Him."

And assuredly it was seemly that the King of Glory should not stand alone at this majestical altar, but that He should be published and magnified by the presence of the Saints, who as attendants are present to represent the nine Orders of Angels: and that the portions of the rest of Christians, as sinners, and unworthy, should not stand close to Him, but through the mediation of the Saints, they should receive from the Pearl sanctification and remission.

The custom of the Portions, and particularly of the portion of the Saints, we retain as an old one in the Church, and this is what S. Dionysius describes in the 3rd Book of his Ecclesiastical Hierarchy. "When the venerable symbols, by which CHRIST is signified and partaken of, he says, have been placed on the sacred altar, there follows without interval the Roll of the Saints, signifying how they are indissolubly joined in the transcendent and holy union with Him," and so forth.[1]

have gone to rest in faith, forefathers, fathers, &c., and every righteous spirit perfected in faith; particularly the all-holy," &c. The other Liturgies too have something similar. Clearly then these Fathers did not offer a portion of the angels, since they would have commemorated them likewise after the consecration, or at least would not have excluded them, as they do in saying, "For those who are gone to rest in faith," and the like. V. And lastly, the word by which the portions are offered does not suit the angels. Because the SON of GOD did not take the nature of angels, but human nature, (Heb. ii 16,) not for angels was He incarnate, and suffered and instituted the mystery of the Divine Eucharist, whereof angels cannot partake, in that they cannot eat and drink; neither does Scripture call the angels CHRIST'S Body, or Fellow heirs, or say they shall reign with Him. (Comp. Damascene on the holy images. Serm. 3.)

[1] This passage does not seem appropriate to expound the Portions, because the sacred Father by the Roll here intends as Pachymeres paraphrases, the proclaiming of the Saints by reading the Diptychs, which occurs after the oblation.

42. *Ex.* You have several times referred to the Pearl: what do you call the Pearl?

C. Pearl is a name given to the Precious Loaf and all the parts into which it is divided. Thus at the end of the Holy Liturgy the divine Chrysostom says: "And the priest washes the holy Cup thrice, and takes care that what is called the Pearl does not remain therein." And Gregory of Nyssa, in his Epistle to Letoïus: "For as casting pearls to swine is forbidden, so to deprive of the Precious Pearl one who has already through freedom from passion and through purity become a man, is a thing unfit." Indeed not only the Precious Loaf, the very Body of the LORD, but likewise His precious Blood, Balsamon named the Pearl in the Interpretation which he writes. "For as it is not right," he says, "to cast pearls before swine, this is the Gospel precept, meaning as he does by pearls the LORD'S holy Body and the precious Blood, and by swine those who live according to their passions and wallow in the mud of sins." Clement of Alexandria,[1] Paed. Bk. ii. ch. 12; Isidore of Pelusium, Bk. i. Ep. 182; and Ephraim the Syrian, in his Treatise of the Pearl, mean by Pearl the very Master CHRIST.

43. *Ex.* Explain the difference which exists between the other portions and the precious Loaf itself.

C. The difference is great, since in every sacrifice there are three ends in view, Worship, Propitiation, and Thanksgiving. Worship pertains to the Holy Loaf, since this alone is offered in remembrance of the SON of GOD and in worship. Propitiation pertains to the portions of sinners, since by them the great GOD, Who for our sins is angered, is made propitious and favourable. Thanksgiving applies to the portions of the Saints, since through them GOD is thanked and glorified because of the great benefits which He has given them, among which pre-eminent is the mediation with Him for our salvation.

Symeon of Thessalonica, in the Book on the Temple, notes

[1] More correctly, Clement the Alexandrine.

the difference which the portions stand in towards each other. "For those which are brought for the Saints are for their glory and honour and advancement of their dignity, and the greater reception of the divine enlightenment. But those brought for the faithful, if dead, are for the ransom of sins and unification in divine grace; if living, for the removal of terrors, for the forgiveness of sins, for the hope of eternal life. For they stand for the persons on whose behalf they are brought; and there is a sacrifice offered to GOD on their behalf, and there is a message reaching to us from the Fathers, since the offered Portions produce much advantage," assist in many respects.

He shows however "that in proportion as the act is helpful when offered for the worthy, so is it dangerous and damaging if done on behalf of those who are not, so far as men can be, meet. For the Portion which is laid in any one's name near the divine Bread while it is sacrificed and made CHRIST'S Body, itself at once partakes of sanctification, and being introduced into the Cup is united to the Blood; whence likewise to the soul, for which it is offered, it transmits grace. There arises therefore a spiritual Communion. And if it be a person who makes profession of piety, or who has sinned, but repented, that man invisibly receives into his soul the Communion of the Spirit, often indeed finds aid to his body, as we have been taught. But if it be a person living in habits of sin, and not severing himself from it, being unfit for the Communion, the Sacrifice made on his behalf will be condemnation to him. Wherefore heed must be taken that the priest receive not the offering, nor yet offer it on behalf of such as carry on sin shamelessly, (or with open scandal,) lest he too be condemned with them." And as we have it in the 7th chapter of the 4th Book of the Apostolical Constitutions: "Those who have been in sin and have not repented, not only will not be heard when they pray, but will even provoke GOD, since they remind Him of their vileness. Avoid therefore

such ministrations, as the price of a dog and hire of an harlot. For both are forbidden by the laws; just as neither did Elisha accept what was brought from Hazael, nor Ahijah what was brought from Jeroboam."

Let priests by this estimate their position and the secrets of their own conscience. If even lay people who are in sins and do not repent are cast out from the Church, they and their gift as the price of a dog and hire of a harlot, how much more priests? "No one who is chained by fleshly desires and pleasures is meet to come, or draw near, or minister to Thee, O King of Glory; for Thy service is great and terrible even to the very Heavenly Powers." Such are the open expressions,[1] though said secretly, of the Church's great light-bearers, Basil and Chrysostom. As for those who without shame thus openly cease not to work lasciviousness and all other deadly sin, we have a Synodical decree, which forbids us even to be found listening at their Liturgies.

44. *Ex.* Tell us about the rest of the Offering after the Priest has taken off the Portions you spoke of. What is done?

C. The Offering was in old time brought and hallowed whole, often even two or more, according to the number of the people; because then all Christians at every Liturgy used to partake of the Spotless Mysteries, ecclesiastics and laity equally, children and women. So we read in the Ordinance of the Holy Liturgy of S. Clement.

And after this, says the Rubric, "let the Bishop partake, then the Presbyters, and the Deacons, Subdeacons, and Readers, and Singers, and those in discipline, and among the women the Deaconesses and Virgins and Widows, next the children, and then all the people with reverence and devotion, without disorder." And the Evangelist Mark in his Holy Liturgy: "Send down on us and on these loaves and on these cups Thine All-holy Spirit to hallow them and consecrate them, as being the Almighty GOD;" since in those

[1] [In the Priest's secret prayer during the Cherubic Hymn.—ED.]

days the priest used to offer as many loaves and as many cups as would suffice to distribute to the clergy and the people.[1] In fact, whosoever did not partake at the time of the Divine and Holy Liturgy was regarded as a heathen man and a publican, especially the ministers. Concerning them we have also the Apostolic Canon: "If any on the Holy List do not partake of the Offering when made, let him explain the reason." But in our day so holy a custom does not obtain, and therefore one only Seal is offered, as we saw, and from the rest of the Offering comes the Antidoron [Blessed Bread—ED.] which is distributed at the close of the Liturgy in place of the gifts of the Divine Communion; although at the time of the holy and great Lent for the Liturgies which are called Liturgies of the Presanctified, more than one Little Offering is consecrated, as need arises.

The Antidoron is named also Fraction, and Sharing the Blessing, Breaking of Holy Bread, and Spiritual Blessing. And the distribution of it was intended, as Balsamon interprets on the 2nd canon of the Council of Antioch, "So that even those who cannot partake of the holy and life-giving Mysteries may still be obliged to wait till the end of the Divine Rite and from the priestly hand receive this for sanctification." Consequently they grievously err who do not tarry till the end in GOD'S Temple to receive the sanctification and grace of the Antidoron, as the Church ordained; the more so that S. Germanus in his explanation of the Holy Liturgy, who called the Offering a type of the Virgin's womb, infers that the Antidoron too is a type of the very body of the Virgin. "And from partaking on the one hand," he says, "of the Spotless Body of our GOD which was born

[1] That many patens and many cups were offered is further shown from the Liturgy of S. James, where we read: "And when he putteth a single portion in each cup." And again, "When the deacons raise the patens and the cups to distribute to the people," &c. That offerings however were offered entire, that is entire loaves, and not broken pieces, as the author asserts above, is by no means proved, and is in fact incredible, since it would demand huge patens.

from her, and of the precious Blood, comes Sanctification and Adoption to the faithful, while Spiritual Blessing and all other supply of good things comes and is entrusted to the Christian race through the distribution of the bread (that is the Antidoron) of the body of the Mother of GOD."

And this is the reason why the title All-holy is given likewise to the Blessing or Breaking of Bread, which is customary at the present day at the Hagiomnesia. Agapæ is the name given them by the Council of Gangra in the 11th canon, and by the Laodicean Council in the 27th canon. This Blessing, the Thessalonian will have it that the Church received by tradition from the holy Apostles themselves, writing thus on the custom of elevating the Bread of the all-holy Virgin; what is the meaning of its being triangular; how it is elevated; and what is the meaning of the words said thereat. "This," he says, "avails to help us, signifying the Trinity and its oneness on all sides. A loaf is brought three-sided throughout, and by its angles and sides represents triplicity, by its upper single point, unity. Wherefore whichever way you turn the loaf, it has three angles and terminates in a sharp and single point. This division of the loaf was originally handed down by Apostolical tradition from the Fathers without writing, as following daily custom, presented to one only GOD in Trinity in the name of the Mother of GOD, since through her divine parturition we have known the Trinity. And the elevation betokens offering to GOD; but saying, 'Great is the Name of the Holy Trinity,' proclaims our confession of the GOD of the Universe. And to Him he offers the bread and magnifies His Name. Moreover the words, 'All-holy Mother of GOD, help us,' also proclaim the Incarnation of the Word; for this is signified by the title Mother of GOD. And we believe she is present ready to help; and the bread is brought as a gift to her; nay rather to Him Who took flesh of her, and for our sakes willingly endured the Cross—which likewise the elevating priest betokens by the sign of the cross."

45. *Ex.* What are the Liturgies of the Presanctified, so-called? and what need is there to offer in the Sacrifice more than one Little Offering?

C. We call the Liturgies presanctified which do not allow of fresh Transubstantiation of the divine gifts, but the identical holy gifts are again offered, which already sanctified the Priest keeps from another Liturgy for the worship of GOD, for his own communion and the communion of those who approach in faith. They are said only at the hour of Vespers and on a fasting day in Lent. I said fasting day, because on the Sabbath and LORD'S Day there is no Presanctified Liturgy: indeed on these two days the Priest presanctifies as many Little Offerings as there are days in the week that he has to celebrate on. So we have it in the 52nd canon of the holy and Œcumenical Sixth Council. "On all days of the holy Lent, except the Sabbath and LORD'S Day, and the holy day of the Gospel Tidings [the Annunciation ED.], let there be a Liturgy of the Presanctified."

On Wednesday and Friday moreover, since they are days of Passion, the Church more commonly employs the Service of the Presanctified as significant of mourning, (for which reason it is still said on a fasting day.) This is clearly what Socrates in the 5th book of his Histories specially adduces at Alexandria even from his own times. "Again in Alexandria," he says, "on Wednesday and what is called the Preparation (Friday) the Scriptures are read, and their contents are explained by doctors; and all parts of the Communion Service are performed saving Celebration of the Mysteries." Explanation by the doctors was the Word of Doctrine, which was never lacking on such holy days.[1]

[1] The Teaching not only took place in the Presanctified Liturgies, but also always in the perfect Liturgies after the reading of the Scriptures, a thing now unfortunately omitted. "Next after the reader has ceased," says S. Justin the Philosopher and Martyr in his 1st Apology, "the president applies in discourse admonition and encouragement to imitate these good things." And Saint James in the Liturgy: "Next are read consecutively (or at great length) the Sacred

The words "Right Wisdom, CHRIST's light shines to all," which the Priest pronounces in the midst, at the Door namely, where the Holy Gospel is read in the Holy Liturgies, holding together with the censer also one taper lit, are said for a symbol of the true light and the spiritual odour of the holy Gospels, which as glad tidings of joy have no place in the Liturgy of the Presanctified.

On the holy and great Thursday many little offerings are presanctified according to the need which the daily ministers have, to distribute to the sick during all the period at every hour and request, anointing together with the LORD's Blood, as the Commentary says, by means of the Tongs, the precious Bread, that there may always be a participation under both species of the Body and Blood of CHRIST, according to what is said: "he that eateth My Flesh and drinketh My Blood abideth in Me, and I in him." S. John vi. 56.[1]

Oracles of the Old Testament and the Prophets; and the Incarnation of the Son of God, His Sufferings and the Resurrection from the dead, His Ascension and again His Second Coming with glory are set forth. And this is done every day in the holy and divine Celebration. And after the reading and teaching," &c.

[1] The Westerns and favourers of the Latins, to justify may be the papal Church, in not giving the cup to the laity, put forward the following pleas, endeavouring to prove that even in the ancient Church the Communion under one or two kinds was indifferent, and that the Eastern Church too sometimes communicates in the one kind only. I. That in the ancient Church the Deacons would carry the Holy Eucharist to the sick in the species of bread, and many Christians would reserve a part of the holy Bread, which they received into their hands from the priest to partake of on the other days when the Liturgy was not celebrated. II. That in our presanctified Liturgies the communion is made under the species of Bread only; because they say dipping the holy Bread in the LORD's Blood is an innovation of the Greeks: nay, even if this be done, when the moisture dries, the species of Wine fails, and only the species of Bread remains. III. That the Manicheans, who originally used to conceal their impious doctrines and mingled in the churches with the Christians, escaped the notice of the orthodox, though partaking of the Bread only, for they abhorred the Cup, and scarcely after the lapse of much time became known through systematically abstaining from the cup; an argument that the orthodox too partook or not, at pleasure, of the precious Blood. IV. That even the Eastern priests communicate infants simply with the precious Blood. (Bossuet, Traité de la Comm. sous les deux espèces, and Hist. des Variat. Bk. xi. Peter Arcudius de Concord. iii. c. 50, 56.) But the answer to these attempts is not difficult. I. By the ancient

Whence I observe that as among Gentiles, where Priests cannot speak openly lest the Holy Gifts should suffer some disrespect, the daily attendants of the churches under pressure of circumstances usually receive the Pearl into their bosom without procession of lamps and priestly array in order to communicate the sick brethren and such as are departing in CHRIST; so in the regions where Christianity is practised and the Church is triumphant, such a custom is improper, meriting abhorrence and condemnation. The words are Symeon's of Thessalonica. And certainly so, if in Supplications, performed with the holy fragments of the cross, with the images of the Mother of GOD, and with holy relics we see such a concourse of people and praiseworthy devotion. "A Litany, writes the same Thessalonian in his book on the

ordinance the holy Bread after being elevated was dipped in the precious Blood. So we read in the Liturgy of the LORD's Brother. "Then the priest breaks the bread, and with his right hand holds one half, and with his left the other, and dips the portion in his right hand in the cup, saying, 'The Union,' &c. And he seals that which is in his left hand; then with the portion which is sealed, he seals the other half; and at once begins to divide, and first to place in each cup a single piece, saying," and so forth. Consequently the reserved holy Bread was entirely dipped. II. From what has been already stated, it is clear that the dipping of the reserved holy Bread is not an innovation, but quite the reverse, a most ancient and apostolical institution, since even what was not reserved was dipped. And whereas they say that when the moisture dries the species of wine is lacking, this is plain nonsense, because the red colour which remains is an accident, not of the bread, but of the wine. III. If, as they prate, the orthodox partook indifferently of two kinds or of one only, the Manicheans would never have become known through their abstinence from the cup. So that the case of the Manicheans in fact proves that the ancient Christians regarded Communion in both kinds as necessary. But whereas the Manicheans for a long time unknown to the orthodox partook only of the holy Body, the cause lies in the multitude of communicants, which prevented the deacons who were administering the cup from perceiving whether all present came forward. IV. To infants who cannot eat, the Church of necessity administers of the holy Cup alone. This however does not remove the obligation on such as can eat and drink, of communicating under both kinds according to the LORD's command; "Take, eat, and drink ye all of it," and again, "except ye eat the flesh of the Son of Man, and drink His Blood, ye have not life in yourselves," (S. John vi. 53.) And of the rest of the popish arguments for communion under one kind, see the refutation in Argentes, (Vol. iii., c. 5.)

daily holy services, ch. 39, is a calling upon GOD and common supplication of High Priests, Priests, ordained Monks, Deacons, and Monks, of all the people (saving those who believe not in GOD) and of the Clergy and the Emperor himself." "There must be," says Codinus in his book about the Offices of Constantine, "a Supplication, as the custom is, and in the Supplication the Emperor must walk:" how much rather at the seasons when the King of kings is borne round, our LORD and GOD, His all-spotless Body, should we all run together without distinction, and the priests march first with all boldness in priestly vesture with accompaniment of lamps and lights? Whosoever obstructs, does a thing certainly worthy of abhorrence, as we said, and of condemnation.

46. *Ex.* Finish the Oblation for us.

C. As a symbol of the spices, which the ointment-bearers were bringing to the tomb to anoint the body of JESUS, the Deacon or the Priest censes the precious gifts and the veils with which he covers the holy Paten and the Cup: since as the Thessalonian Symeon himself makes interpretation, "not to all at first was JESUS known, and after taking His body not even thus did He quit the secrecy of His Godhead and His providence, but is incomprehensible and infinite ever." And this is the reason why the Veils were so called from καλύπτω which means to cover. There is besides an idea that this incense of the Prothesis betokens also the Myrrh and Frankincense of the Wise Men, since the Prothesis signifies too, as we said, the cave wherein JESUS was born. And I observe that this custom of the Incense the Church holds from the holy Apostles themselves, as appears in their holy Constitutions, which they ordained: "Let it not be lawful for anything else to be brought to the Altar save oil for the lamp and incense at the time of the holy Oblation," so it runs in the 3rd canon.[1] S. Hippolytus discoursing on

[1] "And forthwith the censer points to the humanity of CHRIST: the fire to His Godhead; and the sweet smelling smoke means the sweet smell of the HOLY GHOST going forth: for the censer is interpreted as most fragrant joy. But the

the Confusion of Antichrist speaks of "the privation of Incense as a great sorrow to the Churches, and the Churches mourn with a great mourning, because neither Offering nor Incense is ministered."

47. *Ev.* You mentioned the oil. I pray you, why do we light candles in the church, and lamps in the day time even, when other light is not wanted?

C. This ordinance is old both among the Hebrews and the Gentiles, and the Apostles received it for glory and majesty of the First Light, the GOD of the Universe, Whose Mysteries we celebrate, and without Whom not even at mid day can we say that we see. For He is the true light, which lighteneth every man coming into the world, apart from Whom every man walking in darkness stumbleth. So when the blessed Paul was discoursing at an assembly on the first day of the week, at the dawn of the LORD'S DAY, "there were many lamps in the upper chamber (we read in Acts xx. 8,) where the Disciples were gathered together to break bread," which was the Mystery of the Holy Liturgy.

Thereupon the celebrant of the Ministry of the Incense proceeds, and as he says, without break, that GOD-given Troparium which through a divine Angel we learn in the life of S. Cosmas, the singer, was received from Heaven by John Damascene, viz., "In the tomb with body, in Hades as GOD with soul, in Paradise by the thief's side, and on the Throne Thou wast, O CHRIST, with the FATHER and the SPIRIT," he censes the holy Table and the whole Temple for a symbol of the double-natured coal, the GOD-man JESUS, and the two natures. The ashes of the Censer symbolize the very Body of CHRIST: "In the tomb with body." The coal symbolizes CHRIST'S soul: "in Hades with soul." The

incense appears instead of the spices which they were bringing for the burial of the LORD: and the myrrh and frankincense are the wise men's, the pure prayer of good works, whence comes the sweet smell: as the Apostle says, 'We are a sweet savour of CHRIST,' (2 Cor. ii. 15.)" Germ. Mystical View. Moreover censing the Altar and the whole temple at the beginning of the Liturgy is a very ancient custom. See Dionys. Eccl. Hier. ch. 3, and Lit. of James.

fire symbolizes the Godhead: "in Paradise by the thief's side, and on the Throne wast Thou, O CHRIST!" "The Censer, explains the most holy Germanus, signifies the manhood, and the fire the Godhead of CHRIST." Double-natured Coal also the LORD'S Brother called the very Master CHRIST for this reason, in the Prayer of the Incense at the Introductory Entrance.[1]

48. *Ex.* What else follows?

C. As soon as the Priest has finished the Prayer of Prothesis, "O GOD, our GOD, Who didst send the heavenly Bread, the food of the whole world, our LORD and GOD, JESUS CHRIST, the SAVIOUR and Redeemer, and Benefactor, blessing and sanctifying us, Thyself bless this Prothesis and accept it on Thy heavenly Altar. Remember in Thy goodness and love to man, those who offered, and those for whom they offered," &c., and the Deacon has finished the Ministry of the Incense, they come both before the Holy Table; and invoking the treasures of boundless power of the All-holy and consecrating Spirit, and the Almighty presence, the one kisses the Table, the other the Gospel, for the difference of their rank; and saying inwardly, "It is time to sacrifice to the LORD," &c., and with three prostrations, they entreat both of them the GOD in Trinity to open their lips that they may celebrate the Mystery duly and acceptably to GOD, and may come boldly to the exclamation in the second part, as we said, of this holy sacrifice.

CONCERNING THE TEMPLE AND ITS PARTS.

49. *Ex.* You have once or twice mentioned to us the Sacred Temple; and I remember that with Saint Germanus

[1] The LORD'S Brother refers to the vision of the Prophet Isaiah, (vi. 6, 7.) "And there was sent to me one of the Seraphim, and in his hand he had a coal, which he took with the tongs off the altar. And he touched my mouth, and said, Lo, this hath touched thy lips, and shall remove thine iniquities, and purge away thy sins." But the coal is called double-natured because of the two natures of the wood and the fire, and in this respect is a type of the GOD-man JESUS.

you described to us the Church also in general terms, what it means. But I was desirous before we came to the interpretation of this second division, as you call it, of the Holy Liturgy, that you should describe to us particularly all the portions of the Temple, and for what each one is used.

C. The Ancients were wont to build the Temples of GOD in many forms, making them sometimes Dromic (Basilican or oblong) sometimes Cruciform, sometimes round, sometimes domical, and sometimes foursquare; although, as Phocas describes in his 15th chapter, we know that Temples even partook of various forms. "Such a Temple," he writes, "is entirely domical, elongated, round, and in its central part of square shape." In our days nearly all the Divine Temples are made oblong and dromic, with angular ends that is; and without exception they look to the East; since as Balsamon of Theopolis writes in his Commentary on the Great Basil, concerning turning to the East for prayer: "Looking eastward in our prayers is our seeking the original home, Paradise namely, which GOD planted eastwards. And this, (we are instructed by Germanus of Constantinople in his Ecclesiastical History) has been handed down from the holy Apostles themselves, because the spiritual Sun of Righteousness, CHRIST our GOD appeared on earth in the parts where the material Sun rises, according to the prophet, who says, 'Day-star is His name;' and again, 'Worship the LORD Who rideth upon the heaven of heaven in the East.'"[1]

[1] S. John of Damascus adduces many reasons why we worship eastwards. "Forasmuch as GOD is spiritual light, and CHRIST is named in the Scriptures, Sun of Righteousness and Day Star, we assign Him the East for worship. For everything lovely we assign to GOD, from Whom all that is good receives its goodness. And S. David says, 'Sing unto GOD, O ye kingdoms of the earth, play unto the LORD, that rideth on the heaven of heaven in the East.' Moreover the Scripture says, GOD planted Paradise in Eden, eastward, where He placed the man whom He formed, whom, when he transgressed, He drove out, and settled opposite to the paradise of delight, that is in the West. We are then seeking our original home and gazing towards it, when we worship GOD. Moreover the Mosaic Tabernacle had eastward the veil and the Propitiatory,

The parts of the Divine Temples were three in all ; forasmuch as there are likewise three classes of Christians, by whose prayer and communion they are specially edified. And as we know that the ranks of the Heavenly Powers are three, there are three ranks also of the Ecclesiastical Hierarchy, and three parts of the Temple. The orders of the Incorporeal we believe to be nine, three namely in every heavenly Hierarchy. The orders of the Ecclesiastical Hierarchy likewise are nine, and three in every rank. The first rank consists of the Ministers of Perfection, the second of those proceeding to perfection, the third, of those under purification. Others call them the Hierarchy of Perfection, the Hierarchy of Illumination, and the Hierarchy of Purification.

To the Ministers of Perfection belongs the Holy Tribune, to those who proceed to perfection the Temple (Nave) properly so called, to those under Purification the Portico (Narthex.) The Ministers of Perfection are the clergy , those proceeding to Perfection are the pure and faithful ; those under Purification are the Catechumens, the Energumens (Possessed,) and those under Penance. Ministers of Perfection is the name given to the first order, because it is this which by the distribution of the holy Mysteries gives to the pure and faithful their sanctification and perfection ; which is the reason they are called candidates for Perfection ; just as to the Catechumens, Energumens, and Penitents, it gives

(Mercy seat.) The tribe of Judah too for greater honour encamped toward the East. And in the renowned Temple of Solomon, the LORD'S Gate lay toward the East. On the other hand the LORD upon the Cross looked westward, and thus we worship gazing towards Him. And when He was received up, He was borne eastward, and in this direction the Apostles worshipped Him. And so He will come, in the manner in which they beheld Him going into Heaven, as the LORD Himself declared. 'As the lightning cometh from the East, and shineth unto the West, so shall be also the coming of the Son of Man.' In expectation of it therefore, we worship towards the East. But this tradition of the Apostles is unwritten, for they delivered us many things unwritten." Orthodox Faith, ch. 85. Comp. also Basil the Great on the HOLY GHOST, ch. 27.

Illumination and cleansing, whence they are called those under Purification.

Of the orders in the first rank, namely, of the Ministers of Perfection, first stand the Hierarchs, second the Presbyters, third the Deacons. In the second rank, that is of the Candidates for Perfection, first stand the Monks, second, the Pure and Faithful, third, the Consistents, who used to stand in company with the Faithful. In the third rank, which is of those under Purification, first come the Catechumens, second, the Energumens, third, those under Penance. In the first rank are "the select of the Liturgical Array, stationed with the Priests at the Altar." In the second, "those who are worthy of looking on Divine things, and of communion, and abide to the end in the Temple." In the third, "those who after the Reading of the Scriptural Tablets are put outside the Temple." So Dionysius in his Ecclesiastical Hierarchy, iii.

Here we should observe that the Catechumens are spoken of first, and those under penance last, beginning from the lower part of the Narthex, and according to the order, when they came out from the church, at which time the Catechumens were first; while in the order of their station, counting from the upper part of the Nave, first were the Penitents, last of all the Catechumens. And Dionysius alleges the reason in his 7th chapter: "To the Catechumens, he says, is assigned the last place: for they are not participators nor initiated in any priestly rite; but the other grades of those under Purification have already been initiated in the holy tradition, and have foolishly gone backward for the worse, whereas they ought to secure their proper advance forwards." From this point of view therefore those who are in penance are first in the third rank; the Energumens are second; last of all the Catechumens.

Catechumens are so named from κατηχέω, which means for one to teach elementary scholars; for these are what are called Proselytes, who forsaking error and their ancestral

religion, come to the bosom of the Catholic Church, to receive the Illumination of the Faith. They are distinguished into two classes; one of Kneelers, the more advanced class; the other of Hearers, the less advanced; according to the Scholiast of Armenopulus in the Epitome of the Canons, section 5, title 3. And so Blastaris: "Catechumens were anciently divided into two classes; into those who were already more advanced, having accepted the faith, but still deferring Baptism, who waited in Church (*κυριακὸν*)[1] till the Prayer of the Catechumens, and knelt whilst this prayer was said secretly; then at the direction 'All Catechumens advance' they went out: and into those who had lately applied for admission; these being less advanced retired after the hearing of the holy Gospels." Energumens too were divided into two classes, the Possessed whom the Church only admitted to Prayer with the Catechumens and Penitents in the hour of departure; and those who live in sensuality, "who, that is, have severed themselves from the Divine life, and grow to be of one mind and habit with the damned devils." (Dionysius.) The first Alexius Aristenes in the scholia on the canons of the Council of Ancyra calls Chimazomens (those out of doors); the second the very Council of Ancyra calls Unnatural. And they are "such as remain impenitent in bodily indulgences; as fornicators, lovers of spectacles, and frequenters of such like, whom the divine Apostle when he names, adds, With such an one no not to eat." The words are the words of S. Maximus in the scholia on the Ecclesiastical Hierarchy of Dionysius.

Penitents were of four sorts. "Penitents are distinguished into four classes; into weepers, hearers, substrati, and consistentes," Blastaris. So Basil the Great describes all these in the 56th Canon. "For four years, (he says about a voluntary homicide,) he must weep standing outside the door of the House of Prayer, and begging the faithful who enter to put

[1] In the Church (Ecclesia) that is, here called Kyriacon, i.e., the LORD'S, (supply House or Precinct.)

up prayer for him, acknowledging his own transgressions : after four years he will be received among the Hearers, during five years he will leave the church with them ; during seven years he will pray with the Substrati and go forth with them ; during four years he will merely stand with the faithful, but not partake of the offering ; and when these are fulfilled, twenty years in all, he will receive the consecrated gifts."

Here clearly we see Weeping, Hearing, Substration, and Consistence which are the four grades of Penitents. "Weeping is conducted outside the gate of the House of Prayer, where the sinner must stand and ask the faithful who enter in to pray for him. Hearing is conducted inside the gate in the Narthex, where the sinner must stand so long as the Catechumens do, and must thence come out. Substration is for one to stand inside the gate of the Temple, and come forth with the Catechumens. Consistence is to take one's stand with the faithful and not to come out with the Catechumens." Which is the reason why it is numbered as we saw with the orders of the second hierarchy. (Gregory Thaum. 11th Canon.)

50. *Ex.* Go on now with your explanation of the parts of the church as you began.

C. First are the Porches (Nartheces) or entrances to the Temples (Symeon of Thessalonica gives the etymology in his book on Heresies) and the lower part of the Nave, and Catechumenea or the house of the Catechumens,[1] although as we know from the times of S. Maximus, "this strictness of distinction between the penitents and their separation is not carried out." This he writes in the 3rd Ch. of the Scholia on Dionysius. And Zonaras to the same effect in

[1] According to the Etymologist the narthex was thus named from its being below the nave (νέρθεν τοῦ ναοῦ), and possibly this is hinted at by our author when he says, "the lower parts of the nave." According to others from its resemblance to the plant narthex. But the etymology of the Thessalonian above occurs not in the book against Heresies, but in that on the Divine Temple, ch. 27.

the 19th Canon of the Laodicene Council. "Now, however, the rules of penitence are not observed, having somehow fallen into disuse," so the Thessalonian himself brings his accusation in his book against Heresies, and desires the Holy Fathers of our times to be content that Satisfaction and Penance be done by Christians more privately, and as may commend itself to the spiritual fathers, and no longer be done in the Temple, saving by those who have denied the Faith, or fallen into murder, and excepting Catechumens. "Now," he says, "owing to persecutions and long-continued circumstances, the Fathers having so judged it right, Catechumens, and Deniers of the Faith, and murderers are excluded; but all others, provided only they have been baptized, are allowed, their penance being imposed privately by the spiritual fathers, and so forth."

The Narthex is named by Gabriel the Corinthian, the Women's place. "For where the women stand in the Temple, this is called the Narthex," certainly in the space allotted to the Catechumens, where we described the Narthex itself, the women's place is fixed by Basil, illustrious to the heavens, who lays down the law for it, and was its first inventor. "He ordered veils to be hung (writes Amphilochius in the Saint's life) among the Catechumens, having laid injunctions on the women that if any were seen during the Divine Liturgy outside the veils peering through, she should be put out of the Church, and remain excommunicate." In our times places for the women are also built over the Narthex, and so the Narthex evidently means only the vestibule of the Temple, where used to be—

The Pronaos or Parvis of the ancients, itself also a holy place according to Balsamon's Commentary on the 2nd Canon of Dionysius of Alexandria. "For the Pronaoi," says he, "are not profane like the forecourts of churches." We can call the Pronaos the outer Narthex, just as we give the name Inner Narthex to what is properly the Narthex of the ancients. Porticoes are the Nartheces (as we now call them) which sur-

round the sides of the church ; although properly speaking the Narthex cannot anyhow be named Portico (embolos) since they are two parts of the church, though near one another. So much is told us by Codinus amongst the rest in his book on Principles, where he narrates that accident which befell the Empress Theodora, (whose holy relics since the year 1483 our country holds and enjoys as the gift of Mark Calochæretes, brother of Philip our own ancestor) when she went on horseback to the church through the Portico of Blachernæ. "Theodora, the Empress of Theophilus," he says, "coming through the Portico to Blachernæ, and her horse slipping in the same place in front of the Narthex of the Temple," &c. So the Portico is one thing, and the Narthex another. They were called Emboli (Porticoes) from ἐμβάλλω to set, since visitors to the church first set foot in them.

The Gates which are between the inner and outer Narthex are called Beautiful Gates and Royal Gates. Theodore of Petra called them Angelic Gates ; about which Symeon of Thessalonica observes in his book on the Temple and Liturgy, that in some services they are closed, and opened again. For "when we offer our prayers in front of the Nave, we declare that the sacred Temple stands for Heaven and Paradise in Eden ; for this reason also in the Holy Abodes they screen off the Nave with some curtains when they sing outside, and draw them back on entering, this signifying that CHRIST came to us, and having broken down the middle wall of partition, has both given peace and conducted us into heaven." This is symbolized too by the Lift up your gates of the bright robed Resurrection of Him Who burst the gates of brass and smote asunder the bars of iron, even CHRIST our GOD.

The centre of the Temple or Boss on which it is the custom to suspend the large candle, Balsamon calls the Nave-midst, others the middle Navel and the Midst of the Temple.

The Large Candle is also called the Wax Taper and the

Oil Lamp, πολυέλαιον with αι (what is generally sung at festivals is with ε, πολυέλεον merciful) and candlestick.[1] Codinus named it the candlestick of great light; Cedrenus, many candles; Symeon, many lights.

The whole Church together Dionysius named the Sanctuary, and Sacred Fence, and Holy Chambers. Basil, the Light of Heaven, called it the House of Prayer; Balsamon, Divine Enclosure; Aristenes, Vesture; Zonaras, Holy Enclosure; Pachymeres, Munition of the Temple. The entire Temple Symeon of Thessalonica insists represents things in earth, things in Heaven, and things above the Heavens; and Nartheces he will have it "are things in earth; the Nave, is Heaven; and the most holy Tribune is what is supercelestial."

The middle of the Temple is properly called the Temple (Nave); because the holy Tribune and the Narthex are clearly separate parts of the Temple, which is the reason why they have railings. The space of the Nave is, as we saw, proper to the second rank of the three orders, Monks namely, the Faithful and Consistentes. "Monks themselves stand outside with the laity," writes Pachymeres. In the upper parts the Nave contains the two choirs, the Soleas and the Ambo.

Soleas is the name given to the interval situated between the two choirs, the part proper to Readers and Subdeacons. "Subdeacons and Readers, is the note of the Thessalonian, must sit outside the Tribune about the Soleas, which indeed is called the Readers' Tribune." So we read in the Book on Mysteries. In the Soleas also the Entrances take place, writes the same author in his book against Heresies. "From the Tribune into the Soleas is made the Entrance of the Deacon and Priest without lights, and of the Incense bearer, signifying our LORD'S being led away to the Cross, which

[1] Πολυέλεος must be written with ε, not with αι, because often it has only tapers without lamps. And it is so called, I suppose, because it is lit at the feasts when the All-merciful is sung; and this again is so called because in one of its psalms, the 136th, we repeat often "For His mercy endureth for ever."

took place at the sixth hour." The Soleas is also called Solium, which means Throne.[1]

Concerning the Ambo, the same Symeon writes in his book on Mysteries, that "it is placed before the door of the Tribune, representing the stone rolled from the door of the Sepulchre; and it has height, because of the high doctrine preached, and the Angel's sitting on it; and from this, maintaining the Angelic model, Deacons and Presbyters preach the Divine Gospel." In our day the Ambo is built no longer in the middle, but against the left hand wall of the Nave, for the better hearing of those who sit foremost on the right side, particularly the High Priest, who is master of the Ambo, since without the blessing and permission of the Shepherd himself no one can teach on the Ambo. He certainly must be an ecclesiastic, not a layman. So we have it in the 33rd canon of the Sixth Holy and Œcumenical Council. "Not any one is suffered to address the divine words to the people on the Ambo belonging to the rank of those on the list of Clergy, unless he have the priestly tonsure, and have received the blessing from his proper Shepherd. The Ambo is so called from *ἀναβαίνειν*.

The Stalls are very ancient; and we believe the Church constructed them from the times of S. Sabbas; in fact still earlier, from the times of Theoctistus[2] and the Confessor Charito. Eusebius in the 10th book of his Ecclesiastical History, ch. 4, writes, that besides the Thrones, which Constantine the Great placed in the Church for the dignity of the Presidents, he made further what in fact were the stalls for the public, for all Christians generally. "But thus having completed the Nave, having duly adorned it with the uppermost thrones for the dignity of the Presidents, and benches in order for the public, &c." (Eus. H. E. x. 4. 474.) "A Bench is a place on which they sit," we read in

[1] This is a Latin word, as many other ecclesiastical words are, like horarium, bela (vela), templum, &c.

[2] [Sabbas circa 450, Theoctistus and Charito, c. 300.—Ed.]

the Treasury of the Greek Language; and Lucian says: "Do thou arrange the benches and prepare room for the visitors." The Stalls are also called places. "And they sit," says the Form, "in their own places," namely in the Stalls. The Stall of the High Priest is named by Ignatius the Deacon, in the Life of the Patriarch S. Nicephorus, the holy watch-tower of the Throne, and the highest look-out; for "as from mid air the Bishop surveys the doings of the people." As we saw in Blastaris: "The holy Rite therefore (the words are Ignatius's own words) by divine inspiration having got completion, the laity made their fitting threefold reply, 'Worthy to the worthy;' thereupon he mounts the holy watch-tower of the Throne like some look-out on high, which the reverend Habakkuk spiritually signified by his sacred watch, (Hab. ii. 1,) and then to all the people pronounces the message of peace," &c.

The station of the High Priest, with his fellow bishops and priests seated on either side, is called Synthronon, and holy Synthronon; it is the third part of the Temple, though in dignity it is first.

OF THE HOLY TRIBUNE.

The Holy Tribune, properly station of the Priests, the Holy of Holies. Balsamon called it the Sacred Shrine; Cedrenus, the Adytum; Cantacuzenus, the Holy Place; Ignatius the Deacon, the Holy Chamber. "This has not all its parts open to all, according to the Thessalonian; but is separated for the Ministers," is the note of Zonaras. And Cyril of Alexandria says, "The Altar is entrusted to Presbyters, and all within the veil." And it is lawful for Priestly Ministers only, according to the decrees of the Laodicean Council, to enter to the Altar; these are the three orders in the first Hierarchy of the Churches, as we said,—Hierarchs, Presbyters, and Deacons. In fact, "that the Altar might not be approached by the multitude, (writes Eusebius about Constantine, H. E. x. 4,) he hedged it with a wooden trellis wrought

with the utmost art of fine work, so as to afford the spectators a wonderful sight." By wooden trellis work understand

The Veil of the Nave. Cyril of Scythopolis called it Cancella (lattice); Nicephorus, κιγκλίδες; Sozomenos, δρύφακτα (railings); Symeon of Thessalonica, Distinction; the blessed Germanus, Pillars or Mounds,—"Pillars or Mounds," he writes in his Mystical View, "dividing the Tribune from the rest of the Temple, are Railings marking the place of Prayer, whereby he signifies that the outside entrance belongs to the laity, but the inside entrance is the Holy of Holies, and to be entered by the Priests alone." Only the Emperor of all the laity has permission to enter the Altar space, not always, but occasionally, and at the time of the Liturgy. So we find in the 69th canon of the Sixth Council: "Let not any one at all of the laity engaged in the Service be allowed to enter within the holy Altar space, without restriction nevertheless of the Royal liberty and privilege herein, whenever the Emperor desires to offer gifts to the Creator after any old tradition." Hence it was that Balsamon was offended at the impropriety which occurs to our great sin even in our times, when he saw at Chalce, an island lying near Rhodes, how the laity without any distinction intrude into the Holy Tribune. "How it is I know not," he writes in his Commentary on the Synodical Canon, "that any one who chooses enters unforbidden into the sacred Shrine of the renowned Temple of our LORD JESUS CHRIST which is at Chalce."

"Foremost sits CHRIST the King of Kings with His Apostles, as He says to them, Ye shall sit on twelve thrones, judging the twelve Tribes of Israel; there are set thrones for judgment, even thrones over the house of David." So Germanus. And Symeon of Thessalonica: "In the midst of the Holy Images is the SAVIOUR, and on either side His Mother and the Baptist, Angels and Apostles, and the rest of the Saints, because CHRIST is always thus in heaven with His Saints, and thus He is with us also now, and thus must come again." And so

The Three Figures we speak of, signify the SON of GOD

coming in the clouds of heaven with power and great glory, having on His right hand His Mother, Bride of GOD and Mother of GOD; and on the left the Baptist, greatest among those born of women; for whom it has been "prepared by the FATHER." S. Matt. xx. 23. And as then shall appear the sign of the Son of Man in the heaven, (S. Matt. xxiv. 30) so is the actual Guardian of all the world lifted above the Veil, the true beauty of the Church, the boast of the Orthodox, the precious lifegiving Cross.

The Doors of the Holy Tribune are called both Holy Wickets and Holy Doors. Codinus called them Lattice doors; Malaxus, Gates of the Sacred Tribune. There are three: what is properly called the Royal Door, which is in the midst, and two at the sides; the left hand which is said to be on the northern flank or part, and that on the southern, which is to the right.

The Veils of the Doors, *βημόθυρα* or *βηλόθυρα*, which we find in the Euchology are never opened, save at the beginning of Great Vespers, when the Priest censes, for all Entrances at Vespers or the Liturgy. So they are opened from the words "Draw near" till the conclusion of the Holy Liturgy. And certainly apart from the times defined by the direction, "that the Altar space may not be trodden by the multitude," as we saw in Eusebius, and as is canonically pronounced by the Holy Œcumenical Council, it is fitting, as we said, that the Holy Tribune should be kept closed.

Within the Holy Tribune is included the Panary, the Prothesis, the Table, the Piscina, and the Diaconicon.

The Diaconicon went formerly under the names of Mesatorium, or Misatorium, and Minsatorium, as we are told by Theodore the Reader, and Georgius Cedrenus, and as appears in the Euchology. So it was called the Sacristy, in which the Deacons used to prepare the holy vessels for the service of the High Priests and Presbyters: this is why it was named Diaconicon and Sacristy. "Minsatorium is derived from Minsus, meaning what the Greeks call the basket,"

what we call canister: so John of Citrus in his Replies. This was like another Prothesis on the left side of the Tribune; for as Symeon of Thessalonica writes in his book on the Mysteries: "The most holy Tribune being marked off toward the East, and the Prothesis arranged on the right hand, (by a change of position right is called left,) and on the left the Diaconicon, &c." In modern times the Sacristy is near the Prothesis; and in the spot where formerly was the Diaconicon, there in many holy Temples is the Adoration so called of the Church, always with a partition wall, as we now have, for example, the venerable relics of the miracle-working Spyridon.

Little Sea, or Sea of the Holy Table, was an old name of the Bason (piscina), copying perhaps the Old Testament Scripture: "And the water ran round about the altar; and he filled the sea with water." 1 Kings xviii. 35. Codinus too called the bason Sea in his book on the Temple of the Holy Wisdom of GOD. It was so named because as Euripides has it, "the sea overwhelms all;" and into it is poured the water with which the ministers wash their hands; as in fact also the consecrated water of Baptism.

The significance of the Holy Table and the Prothesis we saw above in the Introduction. I only add from S. Germanus in his book of Rites: "The holy Fathers construct the roof over the Holy Table as heaven, and define as the whole earth the ground enclosed or circumscribed by the four pillars of what is called the Ciborium. Herein is fulfilled the word of the Prophet who says, 'GOD wrought salvation in the midst of the earth.' (Ps. lxxiv. 12.) What is above the Holy Table is called Ciborium[1] and Shell of the Altar. The pillars are called standards and towers. The Altar, GOD'S Seat and Rest, and the workshop of the great Victim, and CHRIST'S Tomb, and GOD'S place, and the Tabernacle of His glory.

"The Holy Table has four pieces of cloth at the four

[1] [The cup-like seed vessel of the Egyptian water lily.—ED.]

corners, according to the Commentary of Symeon of Thessalonica in his book on the Temple and Liturgy, because the fulness of the Church has been woven together from the ends of the earth ; and the names of the four Evangelists are on the four, because through them the Church holds together, and the Gospel has travelled all the world over."

The Only Altar is the title given to the Holy Table by Eusebius in his 10th Book of Histories agreeably with the Tyrian orator ; since because of the uniqueness of the Sacrifice the Eastern Church is wont to have one Table only in every Temple, and one only Liturgy each day. "It is not lawful on the same day to celebrate two Liturgies at the same Table," we read in the 10th canon of the Holy Council at Antisiodorum (Auxerre), which was held a thousand years ago and more, when Heraclius[1] was Emperor. This is the reason why in Monasteries our Fathers to enable them to have more than one Liturgy in the day, have what are called chapels, παρεκκλήσια, and separate these from the chief Temple by a party wall, and most of them have a special entrance, and different from the church, so that in this way the ancient tradition may be observed.

The Panary itself has also many names ; it is called the Guard, Holy Box, Pyx, Pyxomelum, and Ark, because herein is kept the Bread of Life ; "this was typified in the Table of the Law, where the manna was, which is CHRIST Who came down from heaven." And as we know in the old Law that a "lamp burnt continually in the Tabernacle of Witness outside the Veil which was over the covenant from evening to morning before the LORD," EX. xxvii. 20 ; so here there burns perpetually before the Holy Table

A Sleepless Candle, plainly testifying to the living SON of GOD within the holy Box, and to the light shed by His mysterious Divine Dispensation illuminating our souls, and conducting them to the region of light and eternity. There-

[1] [In 578. Tiberius II. See Mansi, ix. 911.—ED.]

fore Anastasius called it the Unquenchable Candle, Pachymeres the Sleepless Light.

So much I think suffices by way of digression as a sketch of the Divine Temple and all its parts and their use. So I come to the Second Part of the Holy Liturgy.

THE SECOND PART OF THE HOLY LITURGY.

OF THE BEGINNING OF THE LITURGY.

The Priest aloud. Blessed be the Kingdom of the Father, and the Son, and the Holy Ghost: now and always, and for ever and ever.

Here the blessed Germanus puts a question, "Before every prayer and service the Priest gives glory to GOD: and the Doxology has the foremost position in the intercessions to GOD. Why then does he mention the threefold name of GOD, and not the single name? He says not, Blessed be GOD, or, Blessed be GOD'S Kingdom; but with the Persons distinguished, Blessed be the Kingdom of the FATHER, and the SON, and the HOLY GHOST." And the great Father himself supplies the answer. "Because through the Incarnation of the LORD men first learned that GOD is Three Persons. The rites celebrated are the mystical setting forth of this Incarnation of the LORD; wherefore in the Preface to them the Trinity had to shine forth and be proclaimed."

In old times the Liturgy we know began in this way: "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, to the Primal and only Light of the Godhead, which in the Trinity exists in Unity, and divides itself without division. For the Trinity is One GOD Almighty, Whose glory the heavens are telling, and earth His rule, and the sea His dominion, and all visible and spiritual creation proclaims ever His mightiness. For to Him belongeth all glory,

honour, dominion, greatness, and majesty, now and always, and for ever and ever."[1]

And the people answer, Amen, or Verily. Amen signifies moreover, May it be, So shall it be. The custom of saying Amen in the Holy Liturgy, the blessed Paul refers to, 1 Cor. xiv. 16. "Else if thou bless with the spirit," says he, "how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks?" which means the Holy Liturgy.

51. *Ex.* How mean you? Does the people answer to the Priest in the Liturgy?

C. Formerly all the people used to answer: and we find that Jerome on the Epistle to the Galatians, being himself a disciple of Gregory the Theologian, declared that he used often to hear in the churches, as it were a thunder clap, when the people said their Amen, or Kyrie Eleison at the Liturgy. So the great Cyril, in his Book on Prayer, says, "The Priest pronounces, Let us lift up our hearts, and the people answer him, We lift them up to the LORD; offering entirely at such holy seasons both mind and heart to GOD." However, because so many voices sounded harsh, the Fathers made a distinction between the two choirs, it being sufficient for the people to hear and pray; although later the custom grew up of one single person replying in the Liturgy. And in our church the inventor of responsive singing itself, and of antiphonal psalmody of the choirs, was according to Socrates (VI. ch. 8) the great Ignatius of Antioch.[2] And in the West, according to Augustine (Conf. ch. 6), the great Ambrose.

Since the times of the great light-bearers of our Holy Catholic Church, Basil and Chrysostom, who, as the blessed Proclus says in his Tradition of the Holy Liturgy, wished, under divine influence, to abbreviate the Divine and Holy Liturgy, ("owing to the indifference and supineness of men

[1] This is the beginning, for instance, of S. James's Liturgy.

[2] See on this below, Qu. 54.

shrinking from the length of the Liturgy,") it begins as I said above ; and so from that time the use has become obsolete of the Liturgies of James, Mark the Evangelist, and Saint Clement, about which in his first Answer to Mark of Alexandria, Balsamon of Theopolis declares, "that they are not all acceptable to the Holy and Catholic Church, and even if they should have been so, they would be condemned for absolute impracticability."

He says, "not all acceptable," because James's Liturgy the Church we know has ever regarded as beyond question, let the Liturgy-haters and opponents of the Truth say what they like. The Sixth Council in its 32nd canon adduces this as Canonical. Emmanuel Malaxus in the 220th chapter of his Nomocanon, mentions that the Church had it in use till the times of the illustrious Basil. To the same effect Proclus of Constantinople, as we said above, and Cyril of Jerusalem. The Homoousion, which confused some, did not begin with the Nicene Council, for we had it previously in the Church, as Theodoret showed in his Ecclesiastical Histories, Bk. I. ch. 13 ; and Eusebius himself allowed it, though an Arian, as Socrates writes, Bk. I. ch. 5. The Theotokos itself was not an invention of the Fathers of the Ephesine Council ; but the Church had it previously, as the same Theodoret showed in his Heretical Mythologies, Bk. IV. ch. 12, and Evagrius in his Histories, Bk. I. ch. 2. Supposing those of subsequent days added a word or Troparion, the ancient tradition and the common opinion of the Fathers will not be thereby imperilled.[1]

[1] Concerning the genuineness of the Liturgy of James many doubt, and particularly heretics, who do not like to receive it as an apostolical composition, containing as it does Invocation of Saints and Prayers for the Departed. So in order to prove it spurious they put forward various objections : as that it contains Troparia, which are confessedly much later : that we meet in it the words Homoousion and Theotokos, these being likewise later ; that till the time at least of the Philosopher and Martyr Justin, no form of Liturgy was handed down ; since the Saint says about the Liturgy in his Apology, "When we have ceased from prayer, bread is brought, and wine and water, and the President likewise sends up prayers and thanksgivings as he has power." To these objections, Fabricius

The Liturgy of the Æthiopians too is sung, namely that of Matthew the Evangelist. Another of Barnabas the Apostle, which we know that Alexander the Monk used to offer in his lifetime, and this appears in the Translator. Finally

adds yet another, to his mind, insuperable: That if the Liturgy we are discussing were the work of James the Apostle and Bishop of Jerusalem, it could not be unknown to Cyril of Jerusalem'; yet the Liturgy Cyril comments on in his Five Catechetical Discourses to the Initiated is very different (multum est diversa) from that of James. (Greek Library, Vol. V. Note on Allatius's Treatise of the Ecclesiastical Books of the Greeks, p. 11.) But to us orthodox, the testimony of the Sixth Holy and Œcumenical Council is all-sufficient, which in its 32nd canon, while it accepts as genuine the Liturgy of S. James, from it and that of the great Basil shows the use of water with the wine in the holy Cup, against the Armenians, who used to offer, as they still do, an unmixed cup. Thus, as our author admirably observes, supposing the troparia read therein, namely, It is meet verily, and To thee hail, thou that art highly favoured [or endued with much grace,] are much later than apostolic times, this does not prove the rest of the Liturgy is spurious; as for example, we cannot judge the Liturgy of Chrysostom spurious, because there occur in it Troparia and Contakia, and Canons, which are later than Chrysostom's time. The same is to be said about the words' Homoousion and Theotokos, even though they be later And yet those who for one word, or one troparion indiscriminately reject an entire book are called critics. This likewise is to be noted, that all the churches did not employ this Liturgy of James, because Chrysostom (Hom. ii. on 2 Cor.) quotes out of the Liturgy in use in his time detailed prayers for Catechumens, though the Liturgy of James has nothing of the sort; but these prayers in Chrysostom are similar to those in the Liturgy of Clement. Therefore it is not extraordinary, supposing the LORD's Brother in his Liturgy wrote Homoousion, yet in Alexandria where the use of it did not obtain, that Areius contended against the dogma of the Homoousion. And for the title Theotokos, we observe that in the Liturgy of the LORD's Brother, it occurs always in the genitive case, and hence perhaps the man-worshipper Nestorius took occasion to blaspheme, saying that the Virgin Mary ought not to be called Mother of GOD (Θεοτόκος), but child of GOD (Θεότοκος), or born of GOD spiritually; because Θεοτόκος and Θεότοκος have the same genitive. Next, the heretics who pervert the clearest words of Holy Scripture to their own liking, it is no marvel if they madly attacked titles found not expressly in Scripture, but in some Liturgy, which as we said was not in use in all churches. (Concerning these names, see also Pedalion, Note to the Prolegomena on the First and Third Councils.)

But as to the wise Fabricius, what must I say? That he had not read Cyril, or that, though he knew, he affirms falsely? The only differences between Cyril and James that we find are these: I. The Washing of Hands in Cyril is not read in James's Liturgy. But many other directions are lacking in it, which the Priests knew, and were not obliged to have written in the book. II. In

there has now been found in Iapygia also a Liturgy of Saint Peter, spurious; forasmuch as they have no foundation for it. The Liturgy of the Areopagite, which in the 3rd book of the Ecclesiastical Hierarchy he describes with so much majesty and lofty expression, though in 532 A.D. it was adjudged apocryphal by the orthodox in the Emperor's palace in the disputation which took place against the followers of Severus, called Acephali, yet later generations have received it, as they have all Dionysius's writings as genuine and unquestioned, as appears in the elevating views of Anastasius the Synaite in his Six Days, Bk. 7, in the 2nd book against Nestorius and Eutyches of Leontium, in the 34th Homily of Gregory Dialogus and elsewhere.[1]

Cyril, after the Priest has said, Lift up your hearts, the people answer, We lift them up unto the LORD; then the Priest says, Let us give thanks to the LORD, and the people answer, It is meet and right. In James's Liturgy however, according to the Paris Edition of 1560, after the Priest has said, Let us lift up our mind and our hearts, the people answer, It is meet and right. Yet this is an evident oversight of the copyist or the printer, as is apparent from the next prayer, How truly meet and right it is . . . . to give thanks to Thee. III. Cyril says, After the spiritual sacrifice is completed . . . . we beseech GOD for the general peace of the Churches, for the welfare of the world, for kings, for soldiers, and allies, and so on. But in James the memorial for kings and soldiers, and allies is lacking. It is clear however that in Cyril's time, the kings and the soldiers being Christians, their names were written in the diptychs, and so were commemorated. Consequently from these apparent differences no inference is possible. On the contrary, if any one will attentively read what S. Cyril says about the prayer after It is meet and right, and about the Memorial made after the Consecration of the Divine gifts, first of the living, then of the Saints, then of the departed, and will compare these with the corresponding parts of James's Liturgy, he will be persuaded that Cyril celebrated and was interpreting this and no other Liturgy. And from other reasons it is clear that Cyril was acquainted with James's Liturgy; from what he says, namely, about the HOLY SPIRIT in the 4th Catechetical Address to the Candidates for Baptism: "Which searcheth all things, even the depths of GOD; Which came in form of a dove upon the LORD JESUS CHRIST," and a little after, "Which spake in the Law and the Prophets, both in the Old and the New Testaments," words taken from James, (pp. 23 and 25.) As for the objection out of S. Justin, we judge it superfluous even to meet it, as extremely wretched.

[1] The genuineness of the works of S. Dionysius the Areopagite is attested by many councils. (See Pedalion, note on the 2nd canon of the Seventh Council.) The reasons put forward by those who disallow them are cold. See their refutation

OF THE GREAT COLLECT.

In peace let us beseech the Lord.

The Deacon next takes up the divine office, or it may be the Priest; and first urges all in common with peace to be-

by S. Maximus the Confessor in the Preface to the works of S. Dionysius. See also the treatises of three Jesuits, Halloix, Delrius, and Lanselius, edited by Corderius with the Areopagitica, and of Contogonus Philologus, Critical Hist. of the Fathers. And we can add to the witnesses for the genuineness of the writings of S. Dionysius one who countervails many, the most discreet and holy Photius, whom many of the adversaries quote as agreeing with them, pluming themselves on his opinion, for the single reason that in the Myriobiblus (First Lesson) where he refers to the treatise of one Theodore, a presbyter, on the genuineness of the Areopagitica, he sets out the opponents' arguments, but does not say how Theodore answered them. From this the noble writers conclude that forasmuch as Photius did not notice the attempts of Theodore, therefore he disapproved of them; therefore he judged the Areopagitica to be spurious. Hereunto others again oppose the observation that in the same Myriobiblus Photius (231st Lesson) says about the Areopagite: "And Dionysius, excellent in speech, more excellent in speculation, disciple of Paul and martyr of CHRIST, and bishop of the Athenians." For what other reason could he say that Dionysius was excellent in speech, but more excellent in speculation, unless because of his writings? However, Photius also adduces expressions of his in his 3rd book of Theological Questions, (How we call the Deity One and Three) edited by our Eugenius with the complete works of Theodoret, (vol. v. p. 9). "This therefore even before our times was spoken of darkly by the revealer of secrets, the great Dionysius, who was initiated by the guide who gives unutterable instruction, how the supreme cause of everything intelligible is not one, nor unity, setting him above all that is of value in us, and in fact showing him to be before even the numbering of all else." And again: "We behold the Divine original, celebrated in holy sort, as a Monad and Oneness, because of the simplicity and unity of the supernatural indivisibility, by means of which as a unifying power we are united, and, since our separate diversities are transcendently enfolded together, we are fitted into the Divine Monad and GOD-imitating union. He speaks, however, of a Trinity, observe, not in respect of number, but by reason of the exhibition of the supersubstantial productiveness, from which the whole family in heaven and on earth is and is named. And many such like things are to be read in the divine investigator of the Unseen, worthy even of the mystical teaching of Paul." These two passages are taken, the latter without change, from the 1st chapter of the treatise on Divine Names, the former from the 5th chapter of the Mystical Theology. Again, in the Amphilochians (32nd of what is published, but 141st of the whole in the tract "No man hath seen GOD at any time," p. 80). "And truly the disciple and

seech GOD and to pray; forasmuch as peace is the sign which CHRIST requires from us all. "Hereby shall all know that ye are My disciples, if ye have love one to another." (S. John xiii. 35.) Certainly, if any Christian bethink himself, at the hour of the divine and holy Liturgy, that he has enmity against any other, he ought, forsaking every concern, to go at once to find him, and be reconciled to him, and be at peace: otherwise the Liturgy will be of no avail to him. "If thou be offering thy gift at the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The words are CHRIST'S. (S. Matt. v. 23.)

subject of the words of the divine Paul, in words an orator, but in thoughts a philosopher, nay, rather distiller of the supernal grace of both mind and tongue, and fountain issuing to us the depth of divine wisdom, I say this great Dionysius cleverly and acutely seeks to prove that the nature of the Divinity is never in any way submitted to human conceptions." And here Photius does not quote word for word the passage of Dionysius, though he could have found many suitable, because he was ill at the time of writing, as he says lower down. "And one might easily find thousands more of our sacred Fathers (since he had only mentioned Dionysius, Basil and Gregory) expressing themselves agreeably with what has been said, whom I should perhaps have quoted in their own words to illustrate their opinion, had not the severity of my disease increased my suffering." But this we have signified for the refutation of those heretics, who are specially opposed to the writings of the great Dionysius, since they cannot endure to see an apostolic man, disciple of the chosen Vessel, comprising in his writings Prayers for the Departed, and some other matters which they reject: and we have signified this, because even with them the critical opinion of the most holy patriarch is of great weight. To us orthodox however, the question of the genuineness of the books of the Areopagite is determined far better than by Photius, though he be properly honoured for his holiness and wisdom, by the authority of two œcumenical councils which accepted them, viz.: the Sixth (canon 8), and the Eighth (canon 2). The Liturgy in Dionysius is none other I think than that of the LORD'S Brother. I gather this, besides other points, from the invocation, which the Areopagite makes when he begins the view of the rites in the Communion. "But O most divine and holy ordinance disclosing the clothing of the dark sayings symbolically laid out before thee, exhibit thyself to us clearly, and fill our spiritual faces with the one and unveiled Light." He took this from the prayer in James. "And do thou uncovering the veils of enigmas which symbolically surround this holy rite, show them clearly to us, and fill our spiritual faces with the incomprehensible light," &c. (p. 21).

In peace let us beseech the Lord.

Peace, Isidore of Pelusium (Epist. Bk. 1) considers to be not only that which we ought to have amongst ourselves, but also the inseparable union with our LORD and Master Himself. "Peace Thou didst grant us, O LORD, even concord among ourselves; but give us peace, even the indivisible union with Thee, that being at peace by Thy Spirit, we may be inseparable from Thy love:" and this is the meaning of what the Deacon next adds, For the peace which is from above. "Because love is of GOD; and we love Him, because He first loved us." (1 S. John iv. 7, 19.) For the peace which is from above, and for GOD'S love to man, we read in the LORD'S Brother.

This prayer is called the Great Collect (Συναπτή), so named from συνάπτειν to fit together, which means to unite many things in one: since therein the celebrant beseeches for the whole world, for the holy churches of GOD, for the High Priest and all the clergy, for the king, and the army, for the fruits of the earth, for favourable seasons, for health to the sick, for protection to those at sea, for liberty to the captives, and so forth.

Referring to this, Chrysostom (De Sacerdotio, c. vi.) said: "One who pleads for the whole city, nay, why do I say city? rather all the world, and prays GOD to be propitious to the sins of all, what sort of man should he be?"

I said the Great Collect in distinction from the Little Collect, which is, Still and still in peace. The Collects are called also Words of Peace, since they begin with the Peace; also Words of the Deacon, since they are peculiar to the Deacons; also Supplication, since they end with the word, Let us supplicate, meaning, Let us entreat. And the people answer, LORD, have mercy.

Help, save, have mercy, and preserve us, O God, by Thy grace.

These three expressions, forasmuch as the Church uses

them very constantly, as well in the Liturgy as in every other service, appear to require some comment; and particularly as having regard to that valuable gift of grace, from the inexhaustible treasures of which we are helped, or aided, and saved, and find mercy, and are preserved, for which reasons the Church beseeches GOD; crying, Help, save, have mercy, preserve.

The cry, Help, suits the grace generally called Inviting; Save, the grace called Justifying; Preserve, the grace which follows after: Help suits the grace called Preventing; Save, the grace named Performing; Preserve, the grace called Glorifying. Whomsoever Thou invitest and preventest, these Thou aidest: Help. Whomsoever Thou empowerest and justifiest, these Thou savest: Save. Whomsoever Thou followest, and dost glorify, these Thou chasest not away, but these Thou preservest: Preserve.

Further, the Church says: Thou, O GOD of all, Who by Thy most general grace, whereby Thou willest all men to be saved, inviting us and preventing us, givest us aid. Thou, Who, by empowering and justifying us, savest us. Thou Who, by following up our salvation and glorifying us, rejectest us not, yea, rather preservest us for ever. The cry, Have mercy, is explanatory of Save: forasmuch as our salvation is altogether deduced from the infinite mercy of GOD. "And not of works in righteousness, which we did, but according to His mercy He saved us." (Tit. iii. 5.)

52. *Ex.* I perceive you make reference to divers graces of GOD. I should like you, before we advance further, to describe to me the grace of GOD, what it is, and its various kinds, one by one.

C. What GOD'S grace is, and of how many kinds, we derive from Holy Scripture itself, and particularly from what the Apostle of the Gentiles, the great Paul, divinely taught for our enlightenment. And, in general, GOD'S grace is nothing else than "a quality granted to us by the HOLY GHOST for salvation." In a few words, as you perceive, the

Doctors here include also the four causes, which generally concur in all things. The Efficient cause of Divine grace is the HOLY SPIRIT. We men are the Material cause. The Specific cause is the quality given. The Final cause is salvation. And grace is spoken of in many ways. The most general and first kind is Inviting Grace, also termed Leading and Prompting Grace. "An Inspiration, to wit, stirred up in the human mind, in respect of which GOD draws man towards Himself, and moves him to works of salvation." It is that which (2 Tim. i. 9) the great Paul thus describes: "According to the power of GOD Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace."

The second kind is Co-operating Grace: "the gifts to wit by which GOD helps him that assents to His call." S. Paul (Rom. viii. 26) says: "Likewise also the Spirit helpeth our infirmities; for we know not what to pray for, but the Spirit itself maketh intercession for us."

Thirdly is grace inwardly working; which is described as being "what looks towards the thing caused, as it proceeds from GOD alone," just as co-operating or concurring grace is the grace which looks to the accomplishment, "according as when GOD worketh in us, then we work with Him," which is the fourth kind.

Both one and the other are included, agreeably to the blessed Paul, by Augustine, in his work on Freewill and Grace: "He at the beginning worketh in us, that we may have the will, who in the conclusion works with us when we have the will; wherefore the Apostle says: 'I am confident that He which began in us a good work, will perform it unto the day of JESUS CHRIST.' Therefore, in order that we may have the will, He inwardly worketh without us; and after we have the will, and so will it, as to work, He inwardly worketh with us."

The fifth kind is Preventive Grace, "which by influence worketh in us beforehand." David (Ps. lix. 9, 10) says,

"Thou, O GOD, art my helper; Thou art my GOD, Thy mercy shall prevent me." On the other hand, Subsequent Grace is so called because it is "what by influence worketh in us afterwards." This George the Metochite, in his translation, written in the Greek tongue, of the Theological Books of Aquinas, we know named Following Grace. And this is the sixth kind. David (Ps. xxiii. 6) says, "And Thy mercy shall pursue me all the days of my life." And in his book on Nature and Grace, the great Augustine thus describes both. "GOD prevents that we may be saved; and follows after that we may live with Him for ever."

Seventhly comes Sufficient Grace, "by which man is able by good works to have a care of his own salvation, and to win it." Paul (2 Cor. xii. 9) has: "My grace is sufficient for thee." And Matthew (in ch. xxiii. 37): "How often would I have gathered thy children together; even as a hen gathereth her chickens under her wings, and ye would not?"

The eighth kind is Grace Effective, by which a man rightly using sufficient grace receives Salvation. So Augustine: "Beyond question, when we work, we ourselves work; howbeit, it is He Who makes us work, affording us most effectual strength, even He Who said (Ezek. xxxvi. 27), And I will cause that you shall walk in My ordinances, and keep My judgments, and do them."

The ninth is Justifying Grace, which is "a gift freely given us, by which we are made worthy of blessedness, and are united with GOD so far as may be in the present life." So Paul (Rom. iii. 24): "Being justified freely by His grace through the redemption in CHRIST JESUS;" and Eph. i. 6: "Unto the praise of the glory of His grace, wherewith He endued us in the Beloved: in Whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace, which He made to abound toward us." And finally,

The tenth is Glorifying Grace, itself the final end of man, "by which we are made worthy of the personal vision of GOD,

and partake without fail of the eternal good things;" and Divine Blessedness is simply the eternal view of GOD. "This is life eternal, to know Thee, the only true GOD, and JESUS CHRIST, Whom Thou didst send." The Helper defines Blessedness as "A condition absolute with concurrence of all goods." And S. Augustine says, "Blessed is he who hath whatsoever he wisheth (according to that saying, I shall be filled when Thy glory appears to me), and if he wisheth no evil." (De Trin., xiii. ch. 8.)

Commemorating the All-holy Spotless Virgin.

The Deacon pursues the Diaconica; and first he commemorates the most holy Mother of GOD, and ever Virgin Mary, and all the Saints. First, for their glory and honour; secondly, that they may mediate with GOD on our behalf; thirdly, that we may imitate them, and partake of their sanctification; and finally, to stir us up to commend ourselves, that is each one himself, and to commend one another, that is each one his neighbour, (according to the precept to pray for each other), and all our life in the hands of the LORD GOD.

Forasmuch as to Him belong all glory, honour, and all worship, now and always and for ever, the Priest or the High Priest says the Exclamations, always also with a loud voice, as containing the Hymn and Praise of the Supersubstantial Trinity.

OF THE ANTIPHONS, OR TROPARIA.

53. *Ex.* I understand we next sing some Antiphons and Psalms; what do these signify?

C. They signify the preaching of the Prophets until the Forerunner. "Antiphons are the predictions of the Prophets, foreannouncing the coming of the SON of GOD, which should be of the Virgin upon earth." So Germanus,[1] in his

[1] S. Germanus, when explaining in detail the antiphons sung each day, "It is a good thing to give thanks unto the LORD," &c., says nothing about Typica. And perhaps the use of Typica is later. [Typica are verses from the Psalms, in honour of our LORD and the Blessed Virgin.—TR.]

treatise on Sacred Offices. And Cabasilas, ch. 18 : "The singing of the Prophecies signifies the period before John the Forerunner, when the precious gifts, by which CHRIST is signified, are not yet brought forward, but are reserved in private under covering." And again : "The Antiphons signify the beginning of His coming, when He had arrived, but did not yet appear to the multitude ; for then He still had need of the words of Prophecy." This is the reason why, as Philaras pointed out, the Typica were so called, "since they are a type of the preaching of the Patriarchs and Prophets." And for this cause, all as well Antiphons as Typica, were taken from the Old Testament Scripture ; although the moderns have mixed in the Beatitudes with some Troparia. "First reciting passages from the Psalms, then joining thereto the Hymns on the subject of Grace, they present what was foreannounced by the psalm passages even to the ancients, to whom they declare the Incarnation of GOD, so now by the Hymn-verses the actual grace accomplished and the SON of GOD, both as incarnate, and as having wrought all for us." So writes Symeon of Thessalonica in the book on the Temple. And I observe that the Troparia, which are sung together with the Beatitudes, are of the third and the sixth odes, not of any other ; since at the third hour the HOLY SPIRIT, Whose coming is invoked in the Liturgy, descended in the upper room, and at the sixth hour the very Lamb was crucified, Who is offered and sacrificed. And therefore we learn from tradition, that formerly the Divine and Holy Liturgy was usually celebrated in the church, for the most part at the third hour of the day. And Matthew Blastaris adduces the reason. "Because the Paraclete, having visibly come upon the Apostles at this period of the day, and having now granted them initiation, in a perfect degree, *at the third hour*, clearly taught us, too, to consecrate the perfect Ministry to the Godhead of Three Persons at the hour named from the Divine Trinity." It is, in fact, a thousand years and more since, by a Council, only a local one it is true, it was

laid down that the Holy Liturgy should begin at the third hour. And we know that the learned Moschus, ch. 27, declared how certain countrymen had run with a bill of accusation to the Bishop of the place, and alleged against their Presbyter that when he celebrated the Liturgy, he did not carefully observe this rule of the third hour.

This moved likewise our most reverend Emperor and President in the assignment of the churches which he made, that the Divine and Holy Liturgy might be celebrated at different hours, and the Communion of the Laity might take place seasonably at all the Feasts, according to the duty which we all of us owe, under penalty of the guilt of deadly sin, for this reverence of the third hour to be observed at one and the same time, to order in our days that the Divine Rite of the Initiated be celebrated at the third hour in twelve churches, at the other hours in three churches; since he saw it was impossible for the whole body of the orthodox, Priests and rulers, men of the world and Monks, slaves and freemen, artizans and soldiers, young and old, men and women, to be able at one and the same hour to fulfil a duty so healthful to the soul, and lest his flock should be punished in consequence.

"If any Bishop or Presbyter or Deacon, or one of those on the list of clergy, or a layman, not having any necessity sterner than the difficulty of going, to absent himself largely from his church, but abiding in the city, shall not attend for three Sundays in three weeks; if he be a clerk, let him be deposed (it is the 80th canon of the Sixth Holy and Œcumenical Council;) if he be a layman, let him be removed from Communion. For one of two things is hereby clear: either that such an one pays no regard to the divine commands, and prayer to God, and hymnody, or that he is not a believer." They were separated,[1] and are put from the Church,

[1] Separable, or liable to separation, not ipso facto separated, because the penalty of the Canons, Let him be separated, and such like, is by order of a third person, and must be set in motion by the Church to have effect. See Pedalion, note on the 3rd Apostolical Canon.

as many as on the LORD'S day (herein are included all the Feasts which have the Doxology) do not hear their Liturgy; and every householder has to give account at the hour of Judgment respecting those who dwell in his house.

Having this in view our Orthodox Emperors, even in their campaigns, would not ever have the Church out of their neighbourhood, even at great expense and with magnificence, as Eusebius Pamphili reports of Constantine the Great, how when he was marching against the Persians, iv. 17, they arranged tents in the shape of temples and carried them about with them, so as to be able at every time and place to hear the Divine and Holy Liturgy. "He hastened to set out (Constantine namely) on the expedition against the Persians; and having determined this, he set the corps of soldiers in motion; he communicated also with the Bishops about him respecting the march, making provision that some of those who were necessary in Divine worship must be with him. They for their part declared that they would very gladly accompany him if he desired it, and had no wish to retire, but would join his expedition and fight on his side by their supplications to GOD. And being much pleased with these replies, he sketched the plan of the expedition to them.[1] And having himself raised the whole temple to an unspeakable height, he constructed it all gleaming with varieties of all kinds of gems, having overlaid it from the floor to the very roof, and having divided the roof in small panels he covered it entirely with gold. Outside copper in place of tiling afforded protection to the work for safeguard against rains. And round this gold gleamed in such quantity as to those who looked from afar to emit a flashing light in the reflection of the sun's rays. And the chamber he com-

[1] [There occurs here an omission in the text of R. Stephens's edition followed by our author. The omitted parts show that Eusebius proceeds to describe the Church of the Apostles at Constantinople, but first he says: "He thereupon for the prosecution of that war had a tent constructed, with much careful attention, in the shape of a church, wherein he intended with the bishops to offer supplications to the GOD Who gives victory." Eus. Vit. Const. iv. 56.—TR.]

passed round with carved lattice-work set with copper and gold. So the Temple was thus thought worthy of attention amid the plentiful assiduity of the Emperor," and so on. The same, Sozomen, Bk. I. ch. 8, writes, was done by the Magistrates of the Palace of Constantinople when they went on a campaign.

Gregory of Nazianzum (to pass by the rest) the father of the great Gregory, though half-dead and confined to his bed, could not rest without fulfilling this GOD-taught duty of the Holy Liturgy, and celebrating it just as he was. "The Rite had us for initiated and for servants too," narrates his son of the same name, and the inheritor of his throne, in the funeral discourse which he pronounced over him in the presence of the great Basil. "So he, through the strength of Him Who quickens the dead, even raises himself in the Holy Night; at first he moves himself only a little, then more firmly; then, having summoned by name an attendant from amongst those who waited on him, with a very thin and faint voice he ordered him to come and fetch clothes and give the support of his hand. He came astonished and gladly helped him. And the bishop using the guidance of his hand as a staff resembles Moses on the Mount, and with his enfeebled hands in the attitude of prayer, he zealously performs the Mysteries, or engages in them for the people, with few words indeed and such as strength permitted, but with intent, to my mind, of the most thorough perfection. Wonderful to say! with no tribune on the tribune; with no altar a sacrificer; a Priest far away from the rites—even these from the HOLY GHOST he had, known indeed to him, though unseen by those present. Then having added the words of Thanksgiving in the usual manner, and blessed the people, he takes to his bed again; and after he had eaten a little food, and partaken of sleep, his spirit is revived; and his health by slow growth being re-established, the new Festival day arrived, which we thus name and keep as the First Sunday after this Resurrection Day; and he made his way to the

Temple, and with the full congregation of the Church dedicates the saving rite and offers the sacrifice of thanksgiving," &c. And what need is there to say more? Paul himself, the GOD-furnished vessel of choice, finding himself one Sabbath in the Troad, and intending to start the next day, seeing that was the LORD'S Day, would not on any account remain without the Liturgy. "On the first day of the week (writes S. Luke, in Acts xx. 7,) the disciples being assembled to break Bread, Paul discoursed to them, being about to depart on the morrow, and prolonged his discourse to midnight." The meaning of this passage Augustine interprets in his 86th Epistle. "After the Sabbath which was ended, he said, they assembled when night began, that was the night of the LORD'S Day, namely, the first day of the week. And so intending to break the Bread, as was his wont, in the Mystery of CHRIST'S Body, he prolonged his discourse to midnight in order that after the Celebration of the Mysteries he might again address the assembled disciples until morning, for he was very eager to sail at dawn of the LORD'S Day." The celebration he continued through the night, because he meant directly the LORD'S Day dawned to take his departure.

Here I observe that the Apostle, though the whole night was at his disposal, would not celebrate the Liturgy, save only when the day broke, at early dawn. For which reason the evangelist adds further: "And when he was gone up and had broken the bread" ("The Bread which we break, is it not the communion of the Body of CHRIST?" 1 Cor. x. 16) "and eaten and had talked with them a long while till break of day, so he departed." Since as Balsamon observes on the 89th canon of the Quinisext Council, the very hour which begins the LORD'S Day is the hour of the Resurrection. "That what takes its title from the LORD begins from the seventh hour of the night which precedes the LORD'S Day, is clear from the sun's ascending, or the day's illumination occurring (forasmuch as then is the

Spring Equinox) from the seventh hour before the actual night,"[1] which Luke described by "at early dawn," and Matthew by "late on the Sabbath."

This is particularly pointed out by Gabriel of Philadelphia in his book on Mysteries, as regards also the great feast of Passover. "And the Liturgy of the Holy Festival of Passover before Sunrise signifies the LORD'S Resurrection from the Tomb: for the ointment-bearers came at early dawn, says S. Luke, to the sepulchre, and found the stone rolled away from the sepulchre, and entering in they found not the body of the LORD JESUS."

Fully certain am I that the night in which it is reported that Basil the Great celebrated the Liturgy on the occasion when CHRIST with His holy Disciples and Apostles appeared to him whilst he was preparing the offering of the Mysteries at the Holy Prothesis, was early dawn and daybreak. For when the Saint had ended that far-famed and most awful celebration amid heavenly lights and angelic singing of psalms, at once on his issuing from the church, Eubulus and the clerks with him fell at once in a transport at his holy feet, declaring the wonders they had heard and seen in that miraculous night; whereupon "the Saint, says the History, made an oration before the people; a sign of Communion, at early dawn plainly;" so says Amphilochius of Iconium in his Life of the great Father.

[1] The ascending of the sun or the illumination of day takes place at midnight (from the 7th hour of night) not merely at the period of the Spring Equinox, as Bulgaris says here, but always. Because the sun in his daily journey ascends above the horizon till mid-day, when he reaches his greatest height, and thenceforward he descends, and continues descending in the night time under the horizon till midnight. Thenceforward he begins again to ascend. So the natural beginning of day is midnight. Accordingly Euthymius of Zygada, where he so effectively reconciles what is said by the Evangelists about the Ointment-bringers (Commentary on S. Matt. xxviii.) interprets the Evangelist Mark's expression, "when the sun had risen," as meaning after the sixth hour of night, that is after midnight, when, as we stated, the sun properly rises.

[The words of the text should probably run, "from the seventh hour of the night before," i.e., from midnight between Saturday and Sunday. — TR.]

54. *Ex.* I am not altogether surprised if so great saints offered the Liturgy outside the appointed hour which you named as being the third hour of the day, since even now in our days I understand that pretty well throughout Greece, and in Constantinople itself, on all Sundays of the year, (save the Holy and great Lent) the divine and holy Liturgies are offered at once after dawn. And I see each Sunday that our Priests celebrate the Liturgy both at the first hour and at the second, later or earlier, as opportunity offers and necessity bids, or at the desire of the people. What is the meaning of this?

C. This is true; and according to the need of the people and custom of the local holy churches of GOD, the great Church permits this, nay she herself in the first instance, at varying hours engages in the Celebration of the Divine and Holy Liturgy; since she has no rule or œcumenical canon which forbids her to do this. Consult the divine and holy canons one by one, not only those of the holy Apostles, but also of the very Œcumenical Councils. Can. Ap. 84. First Council, can. 20; Second Council, can. 7; Third Council, can. 13; Fourth Council, can. 26; (the Fifth Council passed no canons, only 14 anathemas;) Sixth Council, can. 102; Seventh Council, can. 22. You will nowhere find such a rule as that we should celebrate the Liturgy at the third hour and no other; in fact we see just the reverse, and the Church offered the Liturgy, and offers it indiscriminately at every time.

At daybreak, as we showed at the glorious Resurrection, and as was the custom in the metropolis of the famous Crete for the orthodox there to do the whole year through, because of the common people. At the first and second hours, as we see is done each Sunday by our priests. At the third hour, as is observed even now, notably at the Festivals and Synods. At the fourth hour, as is customary in S. George's in illustrious Venice, where on Sundays the Divine Liturgy is celebrated pretty nearly at breakfast time. At the ninth

hour, that it may take place according to the original pattern in the Liturgy of S. Chrysostom on the day of the Annunciation. At the tenth hour, as we have received that the Church directs in the Liturgy of Basil on the day of the Holy and Great Sabbath. Nay, even at the first hour of the night, and at the second hour; because when Vespers are said first and the Lessons read, the Liturgy comes to be celebrated at the second hour of the night. "The Ruler of the church," the Ritual directs on the Great Sabbath, "must be careful that when the church is dismissed from the Liturgy, it shall be the second hour of the night." In the period of persecution the Priests used to celebrate by night; and hear what is written about the Christians to the Emperor Trajan (Ep. x. 97) by the great Pliny. "They are wont," he says, "on a fixed day (Justin, Philosopher and Martyr, calls it the Sun's day, which was the LORD'S Day,) to assemble in the night, and to offer in concert a hymn to CHRIST, as their proper GOD." In the day time there was no communion for fear of the tyrants. Herein the Church plainly agrees with the Prophet-king, "I will bless the LORD," he sings, "at all times; His praise shall be continually in my mouth. O taste, O taste and see that the LORD is gracious." He is speaking of the Liturgy.

The Council I referred to above, includes the rule only about the grand Feasts and special Assemblies, according to the universal custom to this day. See the well known 11th canon. I called it a Local Council, and it is the third held at Orleans in France. Upon this point other apocryphal stories are in vogue, which have no stability. But as for the country people, who, John Moschus writes, accused the Priest of the course before the Bishop, because he was not accurate in observing the third hour, when he celebrated the Liturgy, it is enough for us to know that they were unlearned and country folk.

I come now to the Antiphons. Concerning these, Photius of Constantinople says that they are the invention of the

great Ignatius. "The originator of Antiphons," he writes, "was, they say, Ignatius Theophorus." Although Philo the Jew writes in his book about the Essenes, that Antiphons were customary in his time even at Alexandria, before Ignatius began them at Antioch. "Next they sing," he says, "hymns addressed to GOD in many measures and melodies, at one time singing in concert, at another in responsive hymns, and beating time to the harmonies with their hands." Formerly they were sung in common by all, and simultaneously. "The celebrant having ended the holy Prayer at the divine Altar, thereupon begins the censing, and commences the holy melody of the Psalms, the whole array of the Church singing with him the sacred words of psalmody." These are Dionysius's words, in his treatise on what is done in the Assembly.

55. *Ex.* If the Psalms and the Antiphons you spoke of are sung as a sample of the preaching of the Patriarchs or Prophets (whence an opinion has arisen that to represent the three conditions of Israel, from Abraham namely to David, from David to the carrying away to Babylon, and from the carrying away to Babylon to CHRIST, the Antiphons too are divided into three stanzas), why, at the same time is sung, "The only-begotten SON and Word," in which is described the subsequent coming and Incarnation of CHRIST?

C. Because it was He Who was preached and prophesied of: in respect of the timeless generation the SON of GOD; but in respect of the generation in time, the Son of the Virgin, JESUS the GOD-man, One of the Holy Trinity, with the FATHER and the SPIRIT together glorified and worshipped. And as we heard from the Thessalonian, "In the psalms they present GOD'S Incarnation foretold, and in the hymns the gift itself accomplished." This Troparion, writes Cedrenus in his Synopsis of History, was composed by the Emperor Justinian. "He renewed from its foundations," he narrates, "the great Church of GOD, and gave it also a

Troparion, composed by himself, 'The only-begotten SON and Word.'" Others will have it to be composed by Joseph and Nicodemus, and that "they were taught it by the precious and life-giving Body of the LORD, and the inseparable Divinity therein, when they took it away to bury it."[1] So writes Germanus in his Ecclesiastical History.[2]

OF THE HOLY TRINITY.

56. *Ex.* And how from the Patriarchs and from the Prophets do you infer a SON of GOD and a Trinity of Persons, when we notice in so many places of Holy Scripture that "The LORD our GOD is one LORD; and thou shalt not serve or worship other gods; because I am a jealous GOD; and the LORD thy GOD, He is GOD in heaven above, and on earth beneath, and there is none other beside Him," and many other places?

C. Because of idolatry, into which the Hebrews easily fell, being perverted by their intercourse with the Egyptians, GOD herein so severely warned them, telling them to worship and reverence one only GOD, and concealing, so far as was possible, the Inconceivable Mystery of the Superessential Trinity. And certainly GOD is one, and there is none other but He, and so too we Christians believe and confess. We teach not GOD and GOD and GOD: far from it; for this would be polytheism, so Cyril of Alexandria teaches in his book on the Trinity; but we glorify the three in their properties as one GOD, and one Nature, and one Substance; for what we honour is a single principle." Nevertheless, that the GOD Who is of one nature and substance, is in the persons (ὑπόστασις) threefold, divided in respect of persons

[1] Hence clearly originated the custom for it to be said by the Priest when he was about to raise the precious gifts at the Great Entrance, which represents the unnailing of the Body.

[2] It is very clear that the Only-begotten is a composition of Apostolic times; because it is found in S. James's Liturgy, sung not as now by the singers at the close of the second antiphon, but by the deacon at the Little Entrance. Hence it is manifest that it was not added afterwards.

(πρόσωπον) only as concerns atoms and as concerns characters, there are countless passages of Holy Scripture where this is made evident : just as they teach both the timeless generation and the generation in time of the SON of GOD. And as Cyril of Jerusalem, in his 4th Catechesis, explains : "This salvation belonging to our Faith depends not on curious research, but on demonstration of the sacred Scriptures."

57. *Ex.* Will you do me the favour to bring us first a few testimonies from the Old Testament Scriptures about this reason-transcending Mystery of the Superessential Trinity?

C. The mystery of the holy and consubstantial Trinity is plainly revealed in the 33rd Psalm by the Prophet-king David : there where he begins, "By the word of the LORD were the heavens established, and by the spirit of His mouth all their host." Here we perceive the Word of the LORD, the Spirit of the LORD, and the LORD Himself ; clearly the Three Persons of the very superessential Trinity. And Solomon, in his Wisdom, ch. xviii. 15, says : "The Almighty Word from heaven leaped down fiercely off the royal throne ;" and ch. vii. 22 : "The only-begotten Spirit, intelligent, holy, all-powerful." Here we have an all-powerful Word, and an all-powerful Spirit. The person is indubitably the FATHER'S. And Isaiah xlviii. 16 : "The LORD, the LORD sent Me, and His Spirit." Here is the SON, Who is sent, one person ; the LORD the FATHER Who sends, two persons ; and the Spirit of the FATHER, Which also itself, with the FATHER, sends the SON, three persons.

For this reason, in Genesis, ch. i. 26, GOD spoke in the plural number : "Let Us make man in our image ;" in ch. iii. 22 : "Behold Adam has become as one of Us ;" in ch. xi. 7 : "Come, let Us go down and confound the tongues." And in countless passages of Holy Scripture, GOD is named three times, by way of pointing out the Divine Trinity itself. So in Josh. xxii. 22, it is said thrice, "GOD, GOD is the LORD ;

and GOD, GOD, the LORD Himself knoweth." In Deut. vi. "The LORD, the LORD, GOD;" and in Isaiah vi. 3, "Holy, holy, holy." So in Gen. xviii., the three men who appeared to Abraham, at one time converse as three in the plural, and at another as one in the singular. Particularly there, where we read in Gen. i. 1, "In the beginning GOD made the heaven and the earth." In Hebrew it is not Eloah, which means GOD, but Elohim, GODS, in signification of the unconfounded Trinity itself, the One GOD and Three Persons, as is pointed out in the Instructions made for Jews now in our time by the most wise Prelate and Light of Corcyra, Philip Cartanus.

As also the Heathen have received and acknowledged in the Divinity a sort of shadow of the Trinity. In Plato we see "the Word of God, first-begotten, image of God, and most divine Word." The school of Pythagoras would have the Trinity as the measure of the Universe, saying, "The Universe and all things are bounded by Three." And the Stagirite de Cœlo, i., "All are Three, and triplicity is everywhere;" and therefore he would have it that naturally men dealt with three exactly as they did in the sacrifices to the false gods. "And for the sacred rites of the gods we use this number, having gotten it from nature, like laws of her own." Three things the Egyptians used to offer to God, trees, flowers, and animals; three things were offered by the Chaldeans, gold and frankincense and myrrh. "Thrice I make libation, and thrice I call on these venerable ones," writes Theocritus in Idyl 2. And the poet Ovid, Met. vii. 261. "And thrice Medea purifies her sire with fire, thrice with water, and thrice with sulphur." And in his Metaphysics, Aristotle acknowledges in God, Mind, Reason, and Will. I refer to what the School Divines have written at such length. The far-famed oracles of the Sibyls I leave unmentioned, which Divine Providence disclosed to the Gentiles in abundance.

OF THE INCARNATION OF GOD.

58. *Ex.* Upon this you have gratified us enough. Tell us now some few things about the unspeakable birth of the SON of GOD.

C. The Birth of the SON of GOD appears so clearly in Scripture, that the wretched Jews are certainly blind who still doubt about this mystery, and will not believe it. Therefore it reproves them vehemently, describing them as more unreasonable and senseless than asses and oxen. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know Me;" so Isaiah prefaces about them, i. 3.

And concerning the timeless generation of CHRIST, the Prophet says in the second Psalm, "Thou art My SON, to-day have I begotten Thee." *To-day* means the timeless and eternal condition of the Birth, because in the Godhead even what is future is altogether present and to-day, since GOD is altogether activity ("and activity removed from all activity" is the teaching of Cyril of Alexandria, in his book on the One GOD), and in Him the arithmetic of motion has no place for priority and posteriority. And in the 72nd Psalm, "His Name abideth before the sun," he is clearly speaking throughout the psalm of the SON. And in Ps. cx. 1, "The LORD said to my LORD." So here are two persons. And in v. 3, "From the belly before the dawn I begat Thee." And in Proverbs viii. 22—25, "The LORD made Me the beginning of His ways for His works; before the age He founded Me; in the beginning, before He made the earth, and before He made the depths, before the fountains of waters issued, before the mountains were fixed, and before all the hills He begets Me." So Wisdom discourses, that is the SON.

But concerning the birth in time, Scripture is no less clear. And first concerning His holy and seedless conception of the Virgin, we have Isaiah saying, ch. vii. 14, "Behold, the

Virgin shall be with child;"[1] of His holy and stainless birth, we have the same, ch. ix. 6, "A Child was born to us; Whose sovereignty was upon His shoulder; GOD the mighty Ruler, the Father of the age to come." And we have Baruch, ch. iii. 35, 37: "This is our GOD, none other shall be accounted of in comparison of Him. He was seen upon the earth, and conversed with men." Actually combining at once the generation in time and the timeless generation, the same Isaiah said, xlviii. 16, "Have I not spoken in secret from the beginning? when it was, there was I (here is the timeless generation), and now the LORD and His Spirit hath sent Me" (here is the generation in time). And in ch. liii. 8, he could not stay from wondering at both one generation and the other. "His generation who shall declare?" since He was motherless in the timeless generation, fatherless in that in time.

59. *Ex.* Tell us further each several Prophecy of all CHRIST suffered and did according to the dispensation, whatever was here in the world.

C. Everything is clearly prophesied in Holy Scripture; and there is not one iota or tittle, which the HOLY GHOST did not foretell. And first that He should be born in Bethlehem, appears in Micah v. 2: "And thou, Bethlehem, house of Ephratha, art thou of least account to be among the thousands of Juda? out of thee shall He come forth to Me to be the ruler of Israel; and His goings forth are from the beginning, from days of eternity."

That the Wise Men should come from the East to worship Him, appears in the 82nd Psalm of David: "Kings of the

[1] Even from the beginning of Christianity the Jews have met the objection of Christians, on the part of this passage, by saying that the Hebrew says not "Behold the Virgin," but "Behold the young woman," and so assigning this prophecy to Hezekiah (Just. Mart. against Trypho). But they gain nothing hereby. Because as the divine Fathers of the Church point out, first the title young woman often in holy Scripture signifies a virgin, as Deut. xxii. 27, 1 Kings i. 4; secondly, Isaiah announces it as a sign (Isa. vii. 11, 14), that is to say, a wonder; but there would be nothing strange in a woman dwelling with a husband, especially a young woman, being about to bring forth.

Arabs and Saba shall bring gifts, and shall worship Him;" and in Isaiah lx. 6: "From Saba shall they come, bearing gold, and shall bring frankincense, and precious stone, and shall bring good tidings of the salvation of the LORD."

The star which led the Magi to worship, this we have in Numb. xxiv. 17: "There shall rise a star out of Jacob, and there shall stand up a man out of Israel, and shall crush the princes of Moab, and spoil the sons of Seth, and have dominion over many nations."

The slaughter of the children by Herod was bewept by Jeremiah, in ch. xxxi. 15. "A voice was heard in Rhama of lamentation and weeping and wailing, Rachel weeping over her sons."[1]

The Preaching of the Forerunner we see in Isaiah xl. 3. "The voice of one crying in the wilderness, Prepare ye the way of the LORD, make straight the paths of our GOD."

The Temptation with which the devil tempted CHRIST we have in Zechariah iii. 1. "I saw Jesus the high priest standing; and the devil stood at his right hand to oppose him."

The Preaching of CHRIST we have in Isaiah lxi. 1. "The Spirit of the LORD is upon Me, for which cause He anointed Me; He hath sent Me to preach good tidings to the poor, to heal those that are broken in heart, to proclaim freedom to captives and recovery of sight to the blind, to publish the acceptable year of the LORD."

The wonders of CHRIST we have in Isaiah xxxv. 4, 5, 6. "So our GOD Himself shall come and save us; then shall the eyes of the blind be opened, and the ears of the deaf hear; then shall the lame man leap as an hart, and the tongue of stammerers shall be plain."

The unbelief of the Hebrews appears in Isaiah vi. 10. "For the heart of this people waxed gross, and with their ears they heard dully, and their eyes they closed, lest they

[1] According to the Hebrew, this chapter of Jeremiah is numbered xxxi., according to the Septuagint xxxviii.

should see with their eyes, and hear with their ears, and understand with their heart and convert."

How, of His own disciples, one shall betray Him, this we have in the 41st Psalm of David. "He that eateth My bread, enlarged against Me his supplanting treachery."

How He was to be betrayed for thirty pieces of silver, appears in Zechariah xi. 12. "And they weighed for My wages thirty pieces of silver."

The accusation of the false witnesses appears in Psalm xxvii. 12. "Unjust witnesses did rise up against Me, they questioned Me of what I knew not." (Ps. xxxv. 11.)

The mocking of the Hebrews is in Jeremiah. "I became a mock unto this people."[1]

Esdras foresaw the bonds. "Ye bound Me not as your Father that delivered you out of the land of Egypt."[2]

The crown of thorns the same Jeremiah foresaw. "With thorns of their faults, this people hedged Me in."[3]

How CHRIST should be dishonourably put to death, appears in Wisdom of Solomon ii. 19. "With despitefulness and torture let us examine Him, that we may know His gentleness, and prove His patience; let us condemn Him with a shameful death."

How His death should take place aloft upon a cross, appears in the 22nd Psalm, 16. "They pierced My hands and My feet, they counted all My bones."

[1] Perhaps he refers to Lam. iii. 14. "I was a derision to all My people."

[2] This passage is not found in Ezra. Cyril of Jerusalem (Cat. Bapt. 13) quotes that of Isaiah, iii. 9, 10. "Woe to their soul, because they have counselled an evil counsel against themselves, saying, Let us bind the just Man, because He is distasteful to us." And that of Hosea x. 6. "And they bound Him, and carried presents to King Jarim" (viz. Herod, Luke xxiii. 6—12.)

[3] Instead of this passage, which is not found in Jeremiah, substitute this of the Canticles, iii. 11. "Go forth, O daughters of Sion, and look upon King Solomon, on the crown wherewith His mother crowned Him in the day of His espousals, and in the day of the gladness of His heart." (Cyril in loco.) Here Solomon, meaning peaceable, is the name given to CHRIST, as also in the superscription to the 72nd Psalm. His mother is the synagogue, and the day of His espousals and joy is the day of the Passion, wherein He united to Himself the Church as His bride, having washed her free from sins by His own blood.

With what injustice is seen in Isaiah liii. 9. "Who did no sin, neither was guile found in His mouth."

How CHRIST should have vinegar to drink, and gall, appears in Psalm lxix. 21. "They gave Me gall for My food, and for My thirst they gave Me vinegar to drink."

How they should divide His garments, even casting lots, in Ps. xxii. 18. "They parted My raiment among themselves, and upon My vesture did they cast the lot."

How He should be buried, in Psalm lxxxviii. 6. "They cast Me in the lowest pit, in dark places, and in the shadow of death."

How He should rise again, appears in Ps. xvi. 10. "Thou wilt not leave My soul in Hades, neither wilt Thou give Thy holy one to see corruption."

How that should be in three days, in Hosea vi. 3. "He will give us health after two days, on the third day we shall rise again."

How He should crush the bonds of Hades, in Isaiah xlv. 2. "I will break in pieces the gates of brass, and crush the iron bars, and open to thee hidden treasures of darkness."

How He should raise also the patriarchs, Jeremiah writes, "At His burying the dead shall be quickened."[1]

How He should be taken up into heaven, this we have in Psalm lxviii. 17. "The LORD is among them on Sinai in the holy place; Thou wentest up on high." "And His feet shall stand upon the Mount of Olives, which is in front of Jerusalem." (Zech. xiv. 4.)

How in heaven He should sit on the right hand of GOD and the FATHER, in Ps. cx. 1. "The LORD said to my LORD, Sit on My right hand."

How He should send forth the HOLY GHOST, in Joel ii. 28. "And it shall be thereafter, I will pour out of My Spirit upon all flesh, and they shall prophesy."

[1] Neither is this expression met with in Jeremiah. But the passage in Zechariah ix. 11 is here suitable. "And Thou by the blood of Thy covenant didst send forth Thy prisoners out of a pit which had no water," that is, the patriarchs out of Hades, which had not the water of baptism.

How He should give another covenant, and not like that one which He gave to the Hebrews, appears in Jeremiah xxxi. (LXX. xxxviii.) 31. "Behold, days come, saith the LORD, and I will make with the house of Israel and with the house of Judah a new covenant; not according to the covenant which I made with their fathers in the day when I laid hold of their hand to bring them forth out of the land of Egypt."

Likewise the time at which CHRIST should come into the world, was prophesied in Daniel ix. 24. "Seventy weeks were cut short over Thy people, and over the holy city, for sin to be finished, and to seal sins, and to wipe off transgressions, and to atone for iniquities, and to bring eternal righteousness, and to seal the vision and the Prophet, and to anoint the Holy of Holies," CHRIST Himself, namely, even Messiah. About the counting of which weeks, Basil Seleucias discourses wonderfully.

How the Priesthood of the Hebrews and the Sacrifice should be abolished with utter desolation appears in the same chapter, ver. 27. "And at the half of the week shall My sacrifice and libation be taken away, and over the temple shall be abomination of desolations until the conclusion of the time." And in Malachi i. 10. "Behold, among you the doors shall be shut, and ye shall not kindle My altar for nought."

How at the coming of CHRIST the sovereignty of the Hebrews should be overwhelmed, appears in Gen. xlix. 10. "A ruler shall not fail from Judah, nor a governor from his thighs, until He shall come, for Whom it is reserved, and He is the expectation of the Gentiles."

How the Gentiles should believe Him, in Isa. lv. 4. "Lo, I have placed Him as a testimony among the nations, a ruler, and a commander of nations. Lo, nations which know Thee not shall call on Thee, and peoples which are not acquainted with Thee shall flee to Thee for refuge."

The very banishment of idols appears in Zech. xiii. 2. "And it shall be in that day, saith the LORD of Sabaoth, I

will destroy the names of the idols from the land, and there shall no more be remembrance of them."

And finally the preaching of His holy Disciples and Apostles, we have this too in David, Ps. xix. 3. "Into all the earth their sound went forth." And in Isa. lii. 7, "How beautiful are the feet of those who bring glad tidings of peace, who bring glad tidings of good things." And in Ps. lxviii. 11, "The LORD will give the word to those who bring good tidings in great power."

Power which the mind of man can certainly never conceive, power beyond man, power of none other than GOD. "For not by movements of armies," (thus the golden-tongued and golden-hearted Interpreter shows the mighty thought of the psalm,) "not by spending money, neither by strength of body, nor size of camps, nor any other such means were they conquerors; but by mere speech, speech fraught with large power; for it was an unspeakably mighty work, that the fisherman, and the publican, and the tentmaker by mere injunctions should raise the dead, expel demons, remove death, bridle the tongue of philosophers, close the mouth of orators, overcome kings and rulers, conquer barbarians and Greeks of every sort; for everywhere through the world they proclaimed the Word with authority."

Peter at Antioch and at Rome; at Constantinople Andrew as far as Scythia, and all Epirus; John in Asia; in Æthiopia Matthew; James, son of Alpheus, in Jerusalem; he who succeeded the LORD'S Brother also at Cæsarea. (James the son of Zebedee received the crown of martyrdom before the Apostles were scattered through the world, so we find in Acts xii. 1.) Thomas among the Parthians and among the Persians as far as India; in the interior parts of Asia, Philip; in Armenia, Bartholomew; Simon Zelotes in Mesopotamia and Persia; in Arabia and Idumea, Jude; in Judæa and in Æthiopia, Matthias; the great Paul laboured more abundantly than they all. 1 Cor. xv. 10.

Cedrenus allegorizes the twelve fountains of water which

the Israelites found at Elim, Ex. xv. 27, and the 70 stems of palm trees as being types of the holy Disciples of CHRIST. "The twelve fountains types of the twelve princes, and the 70 palm trees of their disciples together with whom they enlightened the world and poured out in showers the sweet and firm food of the knowledge of GOD."[1]

In Jerusalem, James the LORD'S brother, surnamed Justus;[2] Timothy in Ephesus, and in Greece as far as Illyricum; Titus in Crete, and in the neighbouring islands of the Ægean; Barnabas at Milan and elsewhere as the blessed Paul's helper; in Damascus, Ananias; Stephen, the first Martyr, in Jerusalem; Philip, Stephen's fellow deacon, in Asia; Nicanor, also one of the seven Deacons, at Jerusalem; Prochorus, also one of the seven, in Bithynia; Timon, also one of the seven, in Arabia; Nicolaus, one of the seven, in Sapria. This last fell away with Simon Magus. Parmenas, also one of the seven Deacons, expired in ministering to the holy Disciples and Apostles of CHRIST; Cleopas in Jerusalem, where he was also appointed bishop; Silas at Corinth; Silvanus at Thessalonica; Crescens at Chalcedon[3] in Gaul; Epænetus at Carthage in Africa; in Pæonia or Hungary Andronicus; Amplias at Odessus in Bulgaria; in Macedonia Urban; Stachys at Argyropolis in Thrace; Apelles at Smyrna; Aristobulus in Britain; Narcissus at Patræ, also Herodion; Rufus at Thebes; Asyncritus in

[1] Cedrenus took this interpretation from the Fathers. See Cyril and Gregory of Nyssa in the Catena on the Octateuch at the place where Cyril quotes the saying of Isaiah xii. 3, "Draw out water with joy from the wells of salvation;" and the verse in the Psalms, "The righteous shall flourish as a palm tree." Ps. xcii. 12. While Gregory of Nyssa quotes that in the Psalms, "In the congregations bless ye GOD, even the LORD from the fountains of Israel." Ps. lxviii. 26.

[2] James, the LORD'S brother, was not named Justus, but was surnamed Oblias, which is translated Just. (Euseb. Ecc. Hist. ii. 23.) And perhaps Bulgaris borrowed the above from some Latin book, and finding the epithet Justus, through unfamiliarity put in Greek letters Ἰοῦστος, mistaking it for a proper name.

[3] More correctly, Carchedon (Carthage). See the Edition of the Menæa, July 30, by the late Bartholomew.

Hyrcania; Phlegon at Marathon in Attica; Hermes in Dalmatia; at Philippi in Thessaly Hermas; Patrobas at Neapolis; Agabus in Judæa; Linus in Old Rome; Caius at Ephesus; Philologus at Sinope; Olympas and Rhodion in Rome; Jason of Tarsus and Sosipater of Iconium in Corcyra; at Laodicea in Syria Lycius; Tertius after Sosipater at Iconium; Erastus in Jerusalem and at Paneas; Phygellus at Ephesus, he too fell away with Simon, like Nicolaus; Hermogenes at Megara in Achaia, 2 Tim. i. 15. The same befell Demas too, "having loved the present world," 2 Tim. iv. 10. Quartus at Berytis in the Troad; at Cæsarea Apollos; Cephas at Cania; Sosthenes at Colophon; at Adriana Epaphroditus; at Dyrrachium Cæsar; Mark at Apollonias; Joseph, surnamed Justus, at Eleutheropolis; Artemas at Lystra; Clement at Sardica, he was the first who of the Gentiles became a Christian;[1] at Coronea Onesiphorus; at Chalcedon in Bithynia Tychicus; Carpus at Berœa; Evodus at Antioch; Philemon at Gaza; at Diospolis Zenas; Aquila at Heraclea; Prisca at Colophon in Ionia; Junias[2] at Apamea in Syria; Mark, surnamed John, at Byblus in Phœnicia; Mark the Evangelist at Alexandria; Luke, fellow labourer with the Apostles, at various places; Candace's Eunuch in Arabia and all the Red Sea country; Pudens, Trophimus, and Aristarchus, in all things partners with Paul, were beheaded with him by Nero. See Dorotheus of Tyre in his Synopsis of the Preaching of the Apostles and Prophets, which he bequeathed to us from the times of Constantine the Great.

60. *Ex.* You have given quite a lengthy account. But why are not the Hebrews convinced? and why do they not declare at once their belief in the SON of GOD and the true Messiah?

[1] The first Gentile Christian was Cornelius the Centurion, who was baptized at Cæsarea by Peter with all his household. Acts x. 11.

[2] Who is this Junias? Ought we to correct Junia, of whom Paul makes mention in his Epistle to the Romans, xvi. 7?

C. We said, in the words of Isaiah, "The heart of this people grew thick, and they heard dully with their ears." They are confounded when they see many places of Holy Scripture saying that with the coming of Messiah Israel is to rejoice, to be set free from bondage, the temple to be founded anew, and CHRIST to come with great glory, not in poverty and humiliation. Forasmuch as on the first point GOD Himself answers them. "I will call what was not My people," He says, by the mouth of Hosea, ch. i. 10, "My people, and her that was not beloved, beloved; and it shall come to pass in the place where it was said to them, ye are not My people, there shall they be called sons of the living GOD." This is the Spiritual Israel which was glad at the coming of the true Messiah, and therefore the HOLY SPIRIT predicted the joy, not for the Jewish Israel which is after the flesh. "For they are not all Israel which are of Israel; neither because they are Abraham's seed, are they all children." Rom. ix. 7.

Secondly, Isaiah answers them, that the freedom of Israel was not to be worldly, but quite spiritual. "But He was wounded for our sins, and by His stripes were we healed." So ch. liii. 5; and David, Ps. lxxii. 14. "From usury and from injustice He shall redeem their souls."

Thirdly, Haggai answers them, who, ch. ii. 9, says, "The last glory of this house shall be greater than the first glory," adding at once that this latter Temple will be filled not with Hebrews, but with Gentiles, which are the Christians. "I will shake the heaven and the earth, and the sea and the dry land; and I will shake together all the nations, and the chosen things of all nations shall come, and I will fill this house with glory, saith the LORD Almighty." This clearly is the holy Church of CHRIST, which likewise John saw in the spirit, Rev. xx. The temple of the Hebrews cannot any more be renewed to the end of the world. "And over the holy place shall be abomination of desolations until the close of the time," as we saw in Dan. ix. 27.

Fourthly, Zechariah answers them, where he describes, ch. ix. 9, the coming of Messiah as mean and lowly. "Rejoice greatly, daughter of Sion, publish, O daughter of Jerusalem; lo, thy King cometh to thee, just and having salvation, Himself meek and mounted on an ass and a young foal," and so on.

The glorified coming of Messiah shall take place at the end of the world, when He shall come to judge the world; respecting Whom the loud-voiced Isaiah says, ch. lxvi. 15, 16, "Behold, the LORD shall come, and His chariots be like a storm; to render vengeance in wrath, and His rejection in a flame of fire; for with the fire of the LORD shall all the earth be judged, and all flesh with His sword."

Howbeit this race being naturally "intractable and misled in piety," as it is described by the wise Synesius in his first Epistle, resting confidently in the letter, and avoiding the spirit, they have continually the shadow with them, not the light of Scripture and of grace; and this CHRIST said about His holy disciples themselves: "Verily, I say unto you, this generation shall not pass away, till all these things have come to pass." Matt. xxiv. 34.[1]

61. *Ex.* What do you mean by letter, and what by spirit?

C. The letter is when Holy Scripture narrates without metaphors and figures of speech, which it contains in great

[1] The words "this generation" the author evidently understands as spoken of the Hebrews. But whence he got this interpretation we know not. But commentators generally understand Christians: and they note that the LORD having preannounced what concerned the overthrow of Jerusalem and the consummation of the age, assuring His disciples that the persecutions which He predicted, should not be able to annihilate faith, added this, "Verily I say unto you, this generation shall not pass away till all these things have come to pass," that is to say, the Christian faith will not fail till the end. (See Euthymius and Theophylact in loco. And for this meaning of *generation*, cf. Ps. xxii. 31, cii. 19.) And Theophylact quotes another interpretation of some, who understood by *generation* those then living, and by *all these things*, only the capture of Jerusalem. But this is clearly forced, because when CHRIST said this, He had already long since concluded the prophecies about the capture.

number and of different sorts, and without which it was not possible for it to have the virtue of so many and such various meanings as it often conceals beneath the letter. Those figures of speech are said even to be the spirit of Holy Scripture ; and according to the interpretation of the sacred Theologians of the Holy Church of CHRIST, they are of three kinds, Anagogic, Allegoric, and Tropical.

The anagogic sense or figure is that which leads up or exalts the mind of man from things earthly and sensual to the mystical and heavenly. So for instance the wonder which we have in the 10th chapter of Joshua son of Nave. "And the Sun stood still, and the Moon was in station while GOD drove back their enemies." By the anagogic method S. Augustine interprets it thus. By the Gibeonites are signified those under punishment ; by the Sun, is signified the Godhead ; by the Moon, the humanity of the blessed. As therefore the Gibeonites were then destroyed, so will those who are punished in the other life be tormented eternally and be put to death. And as then the Sun stood still and the Moon, so in the other life will the Blessed be in heaven, unchangeably united with GOD.

The allegorical sense is that which says one thing and means another, different from what the letter signifies. So S. Irenæus interpreting allegorically this very wonder of the son of Nave, which we spoke of, says that it is not possible (what he says is addressed to believers) for one to overturn the unseen enemies, of which the Gibeonites are a type, unless one has firm and unmoveable the hope for the heavenly light-shedding of the Sun and of the Moon, the patronage namely and help of JESUS CHRIST and the ever pure Mary.

The tropical intention is that which is concerned with the correction of character and morals. According to this, another Father, interpreting the same wonder of Joshua son of Nave, writes that the Gibeonites represent our evil deeds ; the Sun and the Moon represent the beauties of the

world and of fortune. So the tropical intention of the sense is that man cannot overturn evil deeds and sin, unless he limit and exercise authority over the goods which he possesses, without being ruled by them.

And in Genesis, ch. i., the Light which GOD made: this the doctors explain how it traversed like a bright cloud both one hemisphere and the other, and so produced that wonderful night-day upon the first and second and third days of Creation; although according to the letter the light itself was what GOD afterwards collected on the fourth day into this gigantic circle of the Sun.

Anagogically, however, it is explained as that light of glory, which GOD richly imparted to the blessed Angels, whom, according to the opinion of the great luminary of the Church, Gregory the Theologian, in his Divine Manifestations of the SAVIOUR, GOD made previously to the visible world: and how, standing steadfast, abiding from the beginning in subjection to Him and impervertible, they are called Day and Light. Night, on the contrary, and Darkness, is the name given to the boastful and insubordinate spirits which Divine Justice cast for ever into the abyss. And this is the anagogic meaning of: "And GOD divided between the light and the darkness."

Tropically: Light is the grace of GOD which enlighteneth the inward man; darkness is sin which obscures our conscience, in reference to which the Apostle, Eph. v. 8, says, "For ye were once darkness, but now are ye light in the LORD." And GOD divided between the light and the darkness. "For what share hath righteousness with lawlessness? and what communion hath light with darkness?" 2 Cor. vi. 14.

Allegorically: A threefold law, as a threefold light, GOD created from the foundation of the world according to the Trinity of His Persons. First, the Physical Law, about which John writes, ch. i. 5, "And the light shineth in the darkness," since even in those days of polytheism and darkness,

the light itself of the physical law, if only in a few people, was never absent through 2,454 years[1] from Adam, that is, to Moses. Secondly, the written law, which was from Moses to CHRIST; this was the light which for 1,539 years[2] enlightened Judæa, according to Cedrenus's chronology, and a light of such sort that at once on Moses' receiving the written law, the Scripture says, "The appearance of the skin of his face was glorified," Ex. xxxiv. 29. And to all the children of Israel "there was light; darkness and mist over all the land of Egypt," Ex. x. 22. Thirdly, the law of grace, which lasts to the end of the age, Matt. xxviii. 20, by which "the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death a light sprang up," Matt. iv. 16. "And GOD divided between the light and the darkness," forasmuch as "whom He foreknew from the foundation of the world, them He foreordained: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified," Rom. viii. 29, 30, the doers of the law namely, Rom. ii. 13. "And He will set the sheep on His right hand. Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world." Behold the true light. "But the kids on the left, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil." Behold the darkness. "And GOD called the light day;" behold the glory of the righteous! "and the darkness He called night;" behold the unceasing calamity of sinners!

So also the waters which are above the heavens, which we see in Scripture would be good according to the letter,

[1] So many years are counted from Adam to Moses according to the Hebrew text of the Scripture: according to the LXX. 3899. And I marvel why the author here follows the chronology of the Hebrew, since the holy Church of GOD amongst us recognizes no other text of Holy Writ but that of the LXX.; and moreover, when in the chronology other most potent arguments also persuade us to accept that of the LXX. as alone safe. See a very full treatment of the subject in the little Steward. (Concerning the LXX., Bk. iii. ch. 15.)

[2] More correctly, 1,009 years.

these are none other than the crystal heaven, which GOD made as a firmament like crystal and frozen water above all the heavens (like an egg-shell according to many interpreters) and these too have a tropical, anagogic and allegorical meaning. I said, GOD made a firmament, since as well the crystal heaven as the fiery heaven, as being the seat of the Blessed, stands ever unmoved and firm, whereas all the rest are in perpetual motion. And the movement which we see the Moon effect from west to east in one month, Mercury, Venus and the Sun in one year, Mars in two years, Jupiter in twelve years, Saturn in 36, the starry heaven in 36 thousand years, so as in one hundred years only to move one degree, which is equal to one 360th part of the Zodiac—that movement the Primum Mobile completes from east to west, and with itself takes in the space of twenty-four hours the whole system of the spheres.

Tropically : Holy Scripture often regards the People as waters. "We must needs die, like water spilled upon the ground," we read, 2 Sam. xiv. 14. And some waters are called heavenly waters and above the heavens, all that is who continually engage themselves in divine things, about whom the Apostle says, Phil. iii. 20, "our citizenship is in heaven." Other waters are beneath the heavens, all who are devoted to earthly and corruptible things, like Martha, Luke x. 42, whom even CHRIST rebuked in this particular. "But Mary chose the good part, which shall not be taken away from her."

Allegorically : The firmament is CHRIST standing at the hour of Judgment in the midst of the waters, that is between the sinners and the righteous. And He is called the firmament because then He will be altogether firm and not to be turned aside. "He shall not spare in the day of judgment," says the Scripture, Prov. vi. 34, at which time He will separate the waters from the waters. "And He shall separate them as the shepherd separateth the sheep from the goats," Matt. xxv. 32.

Anagogically : The firmament in the midst of the waters dividing the water under the firmament from the water above the firmament is the difference of estimation and of situation which will be in the other world between the foreordained and the reprobate : which will be such as that no one can overstep it. And this is that great gulf which Abraham, in the parable, spoke of to the rich man in his pain in the hour of punishment. "And beside all this, between us and you there is a great gulf fixed, so that they who wish to pass from hence to you may not be able, and that those who would pass from thence to us may not cross over," Luke xvi. 26.

OF THE LITTLE ENTRANCE.

62. *Ex.* Let us proceed in our plan. After the Typica and the Antiphons which you explained as predictions of the Prophets, what else follows ?

C. After the Typica and the Antiphons (these, I observe, are yet sung on the Festivals of our LORD for the people to hear the sayings of Scripture which contribute to assert and confirm the Mystery then celebrated ; but on ordinary days other shorter antiphons are sung for brevity's sake : in the first, the Virgin is set out as a mediator ; in the second, the Saints ; in the third, strengthened by such effective mediation, we make direct entreaty to the SON of GOD to save us, Save us, O SON of GOD,) very fittingly comes and follows the Entrance which is made with the holy Gospel as symbolizing the coming of the SON of GOD and His holy entrance into this world. Thereupon at once with music and hymn-singing, the High Priest beginning the Triumphal Pæan and the Praise, comes the invitation, "O come let us adore, and fall down before CHRIST. Save us, O SON of GOD," according to that saying of the Vessel of Choice, Heb. i. 6, "And when He bringeth in the Firstborn into the world He saith, And let all the angels of GOD worship Him ;" and Ps. lxvi. 4, "Let

all the earth worship Thee, and sing to Thee ; yea, let them sing to Thy Name, O most Highest."

Here comes in Germanus of Constantinople. "First let us bow the knee to Him, as being His subjects, and next let us ask of Him pardon for all which we owe Him." Prostration and this falling down, as the great Maximus explains in his Scholia on Dionysius, is nothing else than bending the knee ; but bending the knee, such as is commonly called a prostrate reverence. So the Patriarch Methodius (as is seen in the 4th title of the 5th section on the punishments of the Lapsed) making a Canon on the deniers of CHRIST who had wilfully deserted, "enjoins them to fast for two years, and to make a hundred or two hundred genuflections each day, then to be anointed thus with the holy Unction." And the Holy Euchology in the Order of the Lesser Size has "and he maketh three genuflections or reverences."

Christians in great Moscow, as likewise the Emperor himself we know, when in the church they sing the Come let us worship and fall down, fall quite prostrate on the ground ; and this evidently is what the great Basil, ch. 27, wrote to Amphilochius : "By each bending of the knee and rising up we actually show how through sin we are brought down to earth, and through the love towards man of our Creator we are summoned back to heaven." And Balsamon : "Howbeit genuflections are not without meaning to us, for the bowing to earth signifies to us that in sinning we are brought down to earth, or have fallen ; and the getting up from the earth again and rising signify that after our fall we are recalled through the grace of GOD Who showed kindness concerning us." Let this be a lesson to us who, whilst at such a time we say only with our mouth the words, Come let us worship and fall down to CHRIST, yet neither worship nor fall down, simply with sheer lies in intolerable insolence (that I should have to say it !) stand bolt upright the whole time and without bending.[1]

[1] Apostolical tradition and canons of the Œcumenical Councils forbid kneeling

The same blessed Germanus alleges also another signification of the Entrance. "For I think that the showing and manifestation of CHRIST and our GOD at the Jordan is represented by the entrance of the High Priest." And for this reason the Priest as forerunner gives place to the High Priest, saying as John said of CHRIST, "He must increase, but I must decrease," John iii. 30. He makes room for the High Priest to celebrate the greater rites. So he thereupon pronounces the ascription

"*For holy art Thou, our God.*"

on Sundays and during the days of Pentecost. So that it is not right for us to fall prostrate to the ground on these days; and if some do it out of devotion, they nevertheless act contrary to the canons. The canons are the 20th of the First and the 9th of the Sixth Council, which orders the abstinence from kneeling from the entrance of candle time on the Sabbath till the entrance of candle time on the LORD'S Day. The reason of its being forbidden is taught us by the great Basil, (On the HOLY SPIRIT, ch. 27), "For not only, he says, as risen with CHRIST, and bound to seek the things above, do we remind ourselves by our attitude in prayer on the resurrection day of the grace which has been given us, but there seems to be also a sort of figure of the age we look for. Wherefore also being the beginning of days, it is called by Moses not First Day, but Day One. For 'Evening came, he says, and Morning came, One Day,' as though the same day were oftentimes revolving And the eighth itself is therefore also one, upon that really one and true eighth whereof the psalmist made mention in some titles of the Psalms, showing in itself the condition after this life, the unceasing day without evening or succession, the ceaseless and ageless world. Of necessity therefore the Church teaches those whom she brings up to finish their prayers on that day standing, that by constant reminder of the endless life we may be kept from disregard of the supplies for that change. And indeed all the pentecostal time is a reminder of the resurrection looked for in the age. For that one and first day, multiplied seven times, completes the seven weeks of holy pentecost. For beginning with the first, it ends with the same, revolving fifty times through the intervening similar days. Wherefore also it resembles an age by its likeness, as in circular motion, starting from the same signs and ending with the same. On this day the laws of the Church have taught us to prefer the upright attitude of prayer, as though by a plain reminder transferring our thought from the present to things to come." As regards the Little Entrance, moreover, I observe from the Holy Ritual (§ 166) that originally the holy Gospel was kept in the Prothesis; and for this reason was transferred to the Altar, as the time of its being read approached. This is the reason why in the Liturgy of the Presanctified there is no Entrance with the Gospel except when it is a Feast Day having a Gospel.

And he blesses the people.[1] "Now this blessing, the great Illuminator himself explains, is the outward mark in token of fulfilment, and as it were a sealing of the Prophetic sayings predictive of CHRIST; for His coming in the flesh was a seal ratifying what they had predicted as true;" as we showed with quotation of Scripture.

The Double and Triple Tapers, with which the High Priest blesses the people, signify, the former the two natures of CHRIST in one Person. "And the celebrant blesses the people with the Double Taper (says Symeon of Thessalonica in his book on the Temple and Liturgy) showing the beam of light shed by the two-natured JESUS in heaven and earth by His Incarnation: for by His taking flesh He not only illuminated men but angels too. And the latter signifies the Trinity and the oneness of the Godhead; and how CHRIST, having re-ascended the heavens, awarded us the brightness of the Trinity, which the light means, and the Blessing."

Here I note with the blessed Paul his maxim, Heb. vii. 7, "Without any dispute the lesser is blessed of the better," and the superiority which it is fitting Priests should undoubtedly have as a royal priesthood, and anointed of GOD, over every other worldly rank, be the other as eminent and glorious, as you will. Theodosius, that most august Emperor, should be our pattern and example, who in everything obeying Ambrose would have the Emperor's throne in the church at Milan to be lower than the priests, and the priesthood to be in front. Thus Sozomen in the 7th of his Histories, c. 24. "It was the custom for the Emperors to take their place in church in the sanctuary, separated to mark their dignity from the place assigned to the Laity. But considering this savoured of flattery or of insubordination he fixed the position before the Screen of the Sanctuary as the Emperor's place

[1] Namely, at the end of the Trisagion, as S. Germanus says in the passage referred to by our author. "The seal, which the High Priest is wont to set at the end of the Trisagion, for fulfilment, &c."

in church,—(you observe then that in those times curtains were usual at Milan which divided off the holy Tribune, such as we orthodox Greeks use at the present). So that the Sovereign should have the foremost seat of the Laity, but that the priests should sit in front of him ;" a thing which Nectarius of Constantinople wondered at and was much pleased with, as Nicephorus Callistus showed in the 12th Book of his Ecclesiastical History, ch. 41.

I pass by the great reverence shown by Constantine the Great to the Fathers, because of the venerable dignity of the priestly character which they bore, calling them Gods, "as eminent above all men," writes Gelasius of Cyzicus in his account of what was done at the holy council at Nicæa. The precedence is manifest which Constantine assigned to the Fathers of the world because of the wonder-worker Spyridon. He out of numberless High Priests whom he summoned to Antioch according to the vision which he saw, was alone found worthy to bestow the gift of health in a moment, by simply touching with his hand the Imperial head. "Both you and your slaves (the Golden Bull was written to the Priests, and Baronius refers it to the year 330 A.D.) shall no one bind to new contributions ; but you shall have exemption, and not entertain guests ; and if any belonging to you desire to carry on business for maintenance, they shall have exemption. Given on the 27th August, in the Consulship of Placidus and Romulus." That is to say, the Priests and their servants and all who are in business about them, both in peace and in war, are to be free from all tribute and exaction on the part of the Empire. Hence each may easily judge what a fault it is when one does not pay the honour and reverence due to the Priests.

63. *Ex.* I have no doubt of it. Explain why at the Entrance, when the Holy Gospel is publicly lifted up, the words are pronounced "Right wisdom."

C. Wisdom right and true is none other than CHRIST Himself ; and forasmuch as the holy Gospel contains His

holy teaching, it is spoken of as being the right and true wisdom. The public Elevation of the Gospel symbolizes the victory of CHRIST'S doctrine, which though it endured so many and great persecutions from so many princes and governors, overran the whole universe and conquered the world. "This is the victory which overcame the world, even our Faith," 1 John v. 4, without which all other knowledge is foolishness and error. So the great Paul, Col. ii. 8, "Take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST."

Although the divine Chrysostom, 1 Tim., Hom. 15, appears to wish for and to welcome as necessary likewise external wisdom, particularly to High Priests and presbyters; yet nevertheless this is not absolutely, only relatively, as the Schoolmen say, of advantage to the knowledge of GOD, if it have an end which helps the soul and pleases GOD. Chiefly as S. Justin Philosopher and Martyr too writes, in refuting Aristotelic doctrines, as often as the actual aim of the mathematical man would merely be "to endeavour vigorously to make men better, nothing is thus acceptable to GOD: howbeit the eighth of the esoteric doctrines of the Peripatetic is strenuously to be avoided, as full of blasphemies, and hostile to the works of GOD and the Creator." And according to the salutary exhortations of Gregory of Nazianzum, listen to the treatise of Aristotle on the Soul, not to his arguments.[1]

Others write the words *σοφία ὀρθοί* in the plural: or that we should stand upright, and forsaking the carelessness of indifference, that we should wake up and attend. And concerning this Entrance, it is noted by George Coresius of Chios, the Doctor of the great Church, that "the Priest has his chasuble let down," or lets it fall entirely, signifying thus that CHRIST put on entire humanity, and showing His utter humiliation, since in this Entrance, as we said, the coming

[1] [The Greek is obscure, perhaps faulty.—TR.]

of the SON of GOD is announced, and His holy entrance into this sublunar world.

And therefore after the Troparia of the Feast and of the Day, at once is sung the Hymn Trisagion: because the actual mystery of the Consubstantial Trinity was manifested from the time of the preaching of the Forerunner and Baptist, who heard the FATHER bearing witness to CHRIST as His beloved SON, and saw the HOLY GHOST descending and abiding on Him.

OF THE TRISAGION.

64. *Ex.* And why is the Hymn Trisagion, besides being sung by the two choirs, sung further within the holy Tribune by the priests ministering in the Service?

C. These two singings of the Trisagion (Symeon explains in his book on the Temple and Liturgy) "denote the concert and union of Angels and Men. Whence both within this hymn is sung by the Priests, and outside by the Clerks and Laity. For the Church of Angels and Men has become one through CHRIST;" and particularly because this hymn the Church received from heaven. "In the time of the sainted Proclus, Theophanes relates in his Chronicle, great earthquakes took place in Constantinople for four months' space; so that the Byzantines, for fear, fled out of the city for refuge to what is called the Field; and with the Bishop they betook themselves to supplications with tears before GOD. On one occasion then, the earth heaving, and all the people crying aloud, 'LORD, have mercy,' earnestly, at the third hour, suddenly, in the sight of all, a certain young man was lifted up by divine power into the air, and heard a divine voice bidding him tell the Bishop and the people to make their litanies thus: 'Holy GOD, holy and strong, holy and immortal, have mercy on us,' making no further addition. And the sainted Proclus having received this declaration, permitted the people to sing thus, and at once the earthquake ceased. And the blessed Pulcheria and her brother, awestruck at the

miracle, gave orders throughout all the world for the Divine Hymn to be sung ; and from that time the custom has obtained in all the Churches to sing it daily to GOD."

The miracle happened for the overthrow of the Patripassians, who held with intolerable blasphemy that the SON of GOD suffered even as GOD ; for which reason these wretches used to say the Trisagion with that addition, "Who wast crucified for us."[1] And not only in the Liturgy, but in every service, the Church since those times uses the Trisagion as a preface, just as it was heard in the sky. "Thenceforward," writes Nicephorus, Bk. xiv. ch. 46, "CHRIST'S Church accepted it, and not only every day, but to speak generally, at every commencement of a hymn to GOD, she first recites this with open mouth."

65. *Ex.* I want to hear likewise the Prayer which during the singing of the Trisagion the priest says secretly.

C. During the chanting of the Trisagion, the priest entreats GOD to receive from our mouth, too, as from the celestial powers, this very GOD-taught Hymn. The Prayer is as follows :

O Holy GOD, Who restest among the saints, Who art with the thrice holy cry celebrated by the Seraphim, and glorified by the Cherubim, and worshipped by every heavenly

[1] Peter the Fuller first added the words, "Who wast crucified for us," in the Trisagion. And his followers were called Patripassians, as crucifiers of the Trinity. Wherefore the Thrice-holy hymn is offered to the Most Holy Trinity ; the words "Holy GOD" signifying the FATHER, Who is the fountain and the root of Deity in the SON and the HOLY GHOST : the words "Holy and strong" signifying the SON, Who is GOD'S power (1 Cor. i. 24), Whose name is proclaimed "the mighty GOD" (Isa. ix. 6) ; and the words "holy and immortal" signifying the holy and quickening Spirit. Then what is added singly, "have mercy upon us," signifies the one substance and nature and Godhead of the three adorable Persons. The thrice-holy hymn is composed of passages of Scripture, namely, from the Hymn of the Seraphim, Holy, Holy, Holy, (Isa. vi. 3), and from the Davidic Psalm, "My soul thirsteth after GOD, the mighty, the living one" (Ps. xlii. 3), and "have mercy upon us," taken straight from Scripture (Ps. cxliii. 2, Isa. xxxiii. 2). See also John Damascene, in the Epistle about the Thrice-holy Hymn, and Concerning the Orthodox Faith, bk. iii. ch. 54, who contradicts those who contend that the Thrice-holy Hymn is addressed to the SON only.

power; who out of nothing didst bring all into being; Who createdst man after Thine image and similitude, and adornedst him with every gift of Thine; Who givest wisdom and understanding to him that asketh, and dost not overlook the sinner, but ordainedst repentance for salvation; Who hast vouchsafed to us, Thy humble and unworthy servants, even at this hour, to stand before the glory of Thy holy Altar, and to present the worship and praise due to Thee: Do Thou, O Master, accept even from the mouth of us sinners the Thrice-holy Hymn, and visit us with Thy goodness. Pardon us every offence, voluntary and involuntary, and sanctify our souls and bodies, and grant us in holiness to worship Thee all the days of our life: by the intercession of the holy Mother of GOD, and of all the Saints, who from the beginning have pleased Thee.

66. *Ex.* You said that beside the choirs, the thrice-holy Hymn is sung also by the officiating priests. I pray you why, in some Liturgies, only seven Priests are invited, neither more nor fewer?

C. This is what goes commonly by the name of the Office of Seven Popes. However, the Divine or Holy Liturgy can be celebrated by as many priests as you may choose, and particularly in the Holy Metropolises of GOD, where, on each occasion, on every holy day of the LORD, and Feast day, the chosen company join in the Liturgy, with the choir of the church. Howbeit this number seven is very full of mystery; and in discoursing about the Prayer Oil, the Thessalonian, in his book on the Mysteries, adduces many reasons bearing likewise on the Liturgies, which we usually celebrate for the dead, praying for them the mercies of GOD, the kingdom of heaven, and the forgiveness of sins. "Seven Priests," he says, "custom has made it usual to invite; I suppose because of the gifts of the Spirit numbered in Isaiah under seven heads (Isa. xi. 1—3); or because of those seven priests of the Law, who long ago blew their trumpets seven times round Jericho, by GOD'S command, and overturned the walls, so

that these might destroy the wicked city, and the stout walls of the ramparts of sin (Josh. vi. 8—20); or as though the soul were dead, and in imitation of the Prophet, as over the child of that Shunammite, upon the priests' praying seven times, they should raise it up, just as Elisha bowed himself seven times upon the child, and prayed seven times (2 Kings iv. 35); or as Elijah prayed seven times and again opened heaven which he had shut for their sins and brought down rain (1 Kings xviii. 43—45); so these praying seven times should loose the drought of sin, and with Peter open heaven, having gotten the key of grace and the mercy of forgiveness from GOD, so as to bring down rain."

OF THE READING OF THE EPISTLE AND GOSPEL.

67. *Ex.* What follows the thrice-holy Hymn?

C. The Reading of the Acts of the Apostles or the Epistles and the Holy Gospel. "Next comes the Reading of the Sacred Tablets by the Ministers." So writes Dionysius, in his Treatise on the Rites at the Communion. And in his Apology for Christians, Justin says: "The Records of the Apostles are read,"[1] which signifies the sending of the Apostles to the Gentiles. "And it exhibits the preaching of the Gospel in all the world." This is the comment of

[1] The author appears to understand the Records of the Apostles in Justin to stand for their Epistles. But Justin intends by this the Gospels, as he himself shows by what he says in the First Apology (p. 85 E. ed. Ven. 1747). "For the Apostles in the records made by them, which are called Gospels." Moreover, it is clear that in the most ancient arrangement, there were also Readings from the Old Testament in the Liturgy. The same saint says that in the Communion, "The records of the Apostles, or the writings of the Prophets, are read as the occasion allows," (id. p. 86 B.) And the Liturgy of S. James after the Trisagion, directs, "Then are read at great length the holy oracles of the Old Testament and the Prophets." And the Western Church to this day, on some feasts, reads a section from the Old Testament in place of the Apostle. However, the now prevailing order for a section to be read from an apostolic book, then one from the holy Gospel, as likewise the selection of the sections read on each day, is very ancient. Because Chrysostom (in the treatise "Not without risk to the Hearers") testifies that by an old tradition of the Fathers, it was enjoined for the Book of the Acts to be read from Passover to Pentecost, as is still done in the holy Church of GOD.

Symeon, in his book on the Temple and the Liturgy. And it is always preceded by the injunction, Let us give heed, or that we should fix our attention there. Take heed, that is, listen to this, is the interpretation of the blessed Germanus; and "let us take heed, hearken, give ear, all of us, with quiet thought." First then the Apostle, next the Gospel is proclaimed, as the Thessalonian interprets, because first the Disciples were made strong, and sent forth; then they travelled over the world, and proclaimed the Gospel. The preface said before the Epistle signifies again "the declaration of the Prophets, and the foretelling of the appearance of CHRIST the King;" Germanus. Alleluia is chanted plainly and with intonation, to allow time to the Deacon to cense the Priests' sanctuary and the people. And it has many explanations. AL signifies "cometh, appeared;" EL signifies "GOD;" U signifies "Praise ye, glorify;" IA signifies "GOD." And it is chanted between the Epistle and the Gospel, because, as we said, these put forward the manifestation of GOD and the Word, and His Gospel proclamation; and so the choir seasonably sings, He cometh, GOD appeared: let His Name be glorified.

In a Hebrew Greek Lexicon I find another etymology. הַלְלוּ ALLELU is translated Praise ye, glorify. יה IA means GOD.[1] And I observe that יה IA is the first and last letter of יהוה IEOBA, which is the four-lettered name of GOD, so glorious and famous.[2] This the Septuagint indeed have

[1] This is the true interpretation of ALLELUIA.

[2] A question arises whether the name IA is a shortening of the four-lettered name or not (see Stephen Caratheodores on the Delphic EI). But the real pronunciation of the Tetragrammaton is difficult to determine, because in Hebrew all the vowels of the words are not written, and because, through reverence, the Hebrews did not pronounce this name, and it was uttered only at times by the priests in the temple in blessing the people. But it seems most probable that it was pronounced IAO. (See Œconom. on the LXX. Bk. ii. p. 848—849.) But the Hebrew grammarians who invented certain points and other signs to supply the vowels, assigned by custom to the Tetragrammaton the vowels O and A, not to signify its pronunciation, for it is not to be uttered, but that the word ADONAI (LORD) should be pronounced in its stead. And when the

represented sometimes by LORD, sometimes by GOD, but S. Epiphanius, in his first book against Heresies, explains the etymology, "Who was, and shall be, even eternally existing." The yod means Who was · the cholem, Who is ; the qamets, Who shall be. The meaning is hinted at in Apoc. i. 4 by the blessed John, earlier than Epiphanius. "Grace to you, and peace, from Him Which is, and Which was, and Which is to come," which is the very name of GOD, IEOBA. The ה E is not read, being without a point. And the Alleluia is chanted in Hebrew by all the Church, since the Son of Thunder himself so writes that he heard it sung in heaven by the blessed angels. (Apoc. xix. 1.)

The Incense at this time signifies the sweet smell of the HOLY GHOST, in which smell we partake through the doctrine and true wisdom of the Holy Gospels. These we ought to listen to standing up, lifting our mind erect and aloft.

Wisdom, let us stand, and hear the Holy Gospel.

"Wisdom : the word of GOD, which was in the Prophets spoken and proclaimed beforehand to us, but was manifested in the Gospels, which we have heard and seen with our eyes ; believing Him to be Wisdom and the Word of GOD, we all of us cry aloud and say, Glory be to Thee, O LORD, glory to Thee."

"Let us stand and hear : that is, let us lift up our thoughts together with our deeds away from the things of earth, and let us listen to the manifestation of what is good, and to the appearance of the SON of GOD, in which He was seen by us no longer amid clouds, and speaking to us in dark sayings, as of old to Moses by voices and lightnings and trumpets, with sound and darkness and fire on the Mount, or to the

Tetragrammaton occurs together with ADONAI, since the Hebrews, to avoid repeating ADONAI twice, read ELOHIM (GOD) for the Tetragrammaton, therefore the grammarians in such passages printed the Tetragrammaton not with the vowels of ADONAI, but with those of ELOHIM, namely, o and i. Hence those who pronounce the Tetragrammaton IEOBA, according to the pointing which they find usually given to it, give a ridiculous pronunciation.

ancient Prophets in dreams; but plainly appeared as truly man, and was seen by us; through Whom GOD, even the FATHER, spake to us mouth to mouth, and not in dark sayings; concerning Whom the FATHER from heaven bears witness, This is My SON." Germanus.

And I observe that while the Holy Gospel is read, the High Priest rightly lays down his pall, showing thus his lowliness and ministry, which he offers as a slave to the very SON of GOD, Who is spoken of in the Gospel. "Whilst the Gospel is in reading, the Celebrant puts off his pall, betokening his service to the LORD; but removing it from his shoulders, he gives it to the deacon, who folds it and holds it in his right hand near the High Priest." Symeon of Thessalonica.

It is read, all uncovering themselves (except that the Bishop of Alexandria keeps on his head what is called by ancient tradition the Holy Cap, as shown by the Thessalonian himself in the Temple), and bowing the head,[1] in token of servitude to the SON of GOD. So Syricius, in the Chronicon, and Micrologus, in his book on Church Observances. "The Deputies, with their cloaks on, and going before with torches," says John of Citrus.

68. *Ex.* Tell us why we have only four Gospels, neither more nor less?

C. Forasmuch as their authors were four only, allegorically explained to be those four-faced living creatures which the Prophet saw (Ezek. i. 10) representing the Cherubim, and the fourfold form of the Economy of the SON of GOD. The first living creature, like a lion, betokens the dominion and

[1] Perhaps this "and bowing the head," &c., is not correct. Because first, as we showed in what was said about the Little Entrance, what is now exclaimed "Stand up," clearly refers to the attitude of body; secondly, the showing our servitude does not fit with the reading of the Gospel, which was so called because it signifies good things to men, the incarnation of GOD, the deification of men, the forgiveness of sins, regeneration, adoption, and inheritance of the kingdom of heaven. So as adopted to be sons by grace, and having confidence, we stand upright.

royalty of CHRIST. The second, like a calf, shows the Sacrificial and Priestly rank of CHRIST. The third, having a man's face, manifests His appearance as man. The fourth, like a flying eagle, signifies the lighting down of the grace of the HOLY GHOST, which He gave us.

The lion is assigned to Mark. "The voice of one crying in the wilderness." The desert is the attribute of the lion. The calf is assigned to Luke. "There was in the days of Herod a certain priest named Zacharias." The calf, as the sacrificial victim, is the attribute of Priesthood. The man is assigned to Matthew. "Abraham begat Isaac." Genealogy is the attribute of man. The eagle is assigned to John. "In the beginning was the Word, and the Word was with GOD, and the Word was GOD." These are lofty ideas. Loftiness is the attribute of the eagle. Matthew was the first to write the Gospel; Mark was second; Luke was third; John was last of all. Matthew wrote it in Hebrew; Luke and John wrote in our tongue; concerning Mark, opinions may be cited that he wrote it in Latin; though Jerome (Epp. 123) will have it that Mark too wrote it in Greek.[1]

I observe, however, that these four-faced living creatures are certainly allegorically interpreted as being the four Catholic Covenants given to mankind; one at the Deluge, in the Bow; the second to Abraham, in the sign of Circumcision; the third, the giving of the Law by Moses; the fourth, the Covenant of the Gospel of JESUS CHRIST our LORD.

CONCERNING THE GREAT ECTENE.

69. *Ex.* Let us come to the prayers and petitions which occur after the Holy Gospel.

[1] The affirmation of some that the Gospel according to Mark was written in Latin, has no foundation, and is generally rejected by the critics. Not only were the three Gospels written in Greek, but also the remaining books of the New Testament, although concerning the Epistle to the Hebrews, some are of opinion that it was written in Hebrew.

C. These are made equally for the Faithful and for Catechumens. And according to S. Germanus they signify two things. The prayers and petitions which follow the reading of the Sacred Gospels as far as the Cherubic Hymn set forth the three years' teaching of CHRIST our GOD, and the Instruction of those who are preparing for Baptism. And first the Deacon or Priest begins the Great Ectene, which is

Let us all say with all our soul.

It was so named as being a Prayer much extended and exceeding earnest, from the verb ἐκτείνω, I stretch out, which means, I prolong. Basil the Great calls it the earnest supplication; Methodius, earnest petition; Hesychius, the extended prayer. It is so called not so much because of its extent or width of petition, as because of the contention and earnestness of Prayer, since beginning with all his soul (earnestly is interpreted by the lexicographers, with the whole soul) and with all his mind the Priest goes on, "We entreat Thee, hearken and have mercy;" and again, "We entreat Thee, hearken, O LORD, and have mercy;" and the people reply, "LORD, have mercy, LORD, have mercy, LORD, have mercy." See the activity and earnestness of the Prayer.

CONCERNING THE CATECHUMENS.

Pray, O ye Catechumens, to the Lord.

It passes next to the Catechumens, and first stirs them to pray themselves to GOD and to encourage each other; since GOD, though He made man without man, cannot save man without man, as Augustine says: "He Who made thee without thyself is not able to save thee without thyself." Next it stirs the Faithful themselves to put up prayer for them, since we must all of us desire the salvation of our neighbour equally with our own. "And there is joy before the Angels of GOD over one sinner that repenteth," Luke xv. 10. He pursues the Prayer, and en-

treating GOD, the Giver of great gifts, to grant them His holy teaching, to regenerate them by the washing of regeneration, i.e., by Holy Baptism, to make them worthy of the forgiveness of their sins and to number them with His holy and elect flock, which is the holy Catholic and Orthodox Church of GOD, he pronounces the words

That they too with us may glorify Thine honoured and majestic name, the name of the Father and the Son and the Holy Ghost.

Forasmuch as "This is life eternal, as we quoted, to know Thee the only true GOD and JESUS CHRIST Whom Thou didst send," John xvii. 3. "And whoso willeth to be saved, before all things he must hold the Catholic Faith. And the Catholic Faith is this: that we worship one GOD in Trinity and Trinity in Unity," according to Athanasius.[1] And forasmuch as the Great Entrance is approaching, the Priest at this time unfolds the Corporal upon the Table, so as to place the Holy Vessels on it from the very time of the Entrance till the end of the Holy Liturgy; for which reason the Corporal itself is also called the Throne.

Respecting the Corporal (Heileton) we said above that it is so called from ἑλίσσω, meaning I wrap. It is also called Antimension, since it is used instead of the Mensa, which signifies Table;[2] because it is hallowed and consecrated by the High Priest, as a sort of little Table; wherefore it is named also Consecration. Antimensia, Emmanuel Charitopulus explained in the 3rd book of his Jus Græcorum, ch. 5, "are not necessarily laid on all Holy Tables, but on those of which it is not known whether they are consecrated or not; for Antimensia take the place of consecrated Holy Tables." The same is stated by John of Cyprus in his answers made to Constantine of Dyrrachium. "In those churches these are placed, which consecration has not

[1] In the Creed.

[2] This is, I conceive, the true etymology of Antimension.

hallowed ; for from the Antiminsia the very Table we use being consecrated, and the offering which is sacrificed receive their sanctification." So the Doctor writes, as you see, Antiminsion with an I, and derives it from the minsum, which we explained before, means a canister.

All Catechumens step forth.

Next the Catechumens are put out of the church, since the Liturgy which concerns Catechumens is ended. And the Deacon cries, All Catechumens step forth : depart, flee out. Let none of the Catechumens hear : see that not a single Catechumen remains with us. And this, because they cannot as beginners understand so easily the depth of the Mystery at such a time as the Great Entrance openly announces, and because of the approach of that most awful transubstantiation in the rites which passes reason and thought. "To the feeble eyes it is not fitting to admit the sun, nor solid food to those who as yet drink milk (so the Theologian discourses on Pentecost.) But one must bring them forward little by little to the front, and advance them to what is higher, affording light to light and granting truth to truth." Every passage from one extreme to another is hurtful, and activity is not given in what is absent, unless it passes through the intermediate.

Symeon of Thessalonica, in his Temple interprets this expulsion of the Catechumens, that it signifies the separation of the kids and the sheep, the righteous and the sinners, which, as we hear in the Gospels, will take place at the second coming of CHRIST. "Catechumens, he says, are at once dismissed, and the Faithful are exhorted to remain, since this moment typifies the time of the consummation. For after the Gospel has been preached, He says, in all the world, then will come the end ; but since at the end, He says, He shall send forth His angels and they will separate the evil from the righteous, this too the Church does, and cries aloud to the Catechumens to depart, only the Faithful to remain."

And do not suppose that the Rules of Catechumens are in our times useless, because there happen to be no Catechumens now, as there were formerly, since the Catechumen Rules besides proselytes apply also to us Christians, all who as banished and unworthy ones transgress the decrees of CHRIST'S Holy Church, and the impartiality of GOD'S commandments.[1] So the great Chrysostom writes to us on the Parable of the Prodigal. "Let none of those who eat not hear; none of such as cannot behold the Heavenly Blood, which is shed for the forgiveness of sins; none that is unworthy of the living sacrifice; none that is uninitiated; none that cannot for uncleanness of hands touch the awful mysteries. If thou hast aught against thine enemy, pluck out the anger, heal the wound, reconcile the enmity, that thou mayest get healing from the Table; for thou comest to an awful sacrifice; reverence what is provided; CHRIST slain lies before thee! and why was He slain? that He might set in peace both things in Heaven and things on earth," &c.

This peace the Church ceases not to require again from the people, and as the Preface of the second part of the Divine and Holy Liturgy came the words of Peace and the first beginning of the Petitions of the Deacon was the cry In peace let us entreat the LORD, so in the Liturgy of the Faithful now there is no other Preface than the Peace.

O, all ye faithful, more and more in peace let us entreat the Lord.

Such are the words with which begins the third part of the Holy Liturgy.

[1] A stronger reason is given by Symeon of Thessalonica (pt. iii. ch. 46) for the need of the prayers for Catechumens, namely, because there are always Catechumens, the unbaptized Children of the Faithful.

THE THIRD PART OF THE HOLY LITURGY.

OF THE GREAT ENTRANCE.

This portion of the Divine Mystic Rite is the most essential and important, in fact, the very final cause and the reason of the Mystery; since through the reason-transcending visitation of the All-holy and Rite-completing Spirit therein comes to pass the unspeakable Transubstantiation of the Divine and Spotless Mysteries, the Sanctification of the Faithful, and the liberal grace of the abundant wealth of the infinitely powerful works of GOD. For this reason, as we saw, at this point expulsion was made from the church as unworthy, of Catechumens, and Energumens, and all in Penance, namely, Weepers, Hearers, and Prostrates, and only the Faithful remained in the church diligent in prayer and supplication.

Let none of the Catechumens (hear). All who are Faithful.

"What is the prayer that should go up from all, particularly what prayer is suitable after the Gospel?" inquires Nicolas Cabasilas, ch. 13. And he replies, "The prayer of those who keep the Gospel, who have copied CHRIST'S love towards man signified by the Gospel." These are none but the Faithful. And certainly "one hath faith to eat all things, another who is weak, eateth herbs." Rom. xiv. 2. Whatever is said previously in the presence of the Catechumens, who are called, and indeed are weak in faith, is mere herbs compared with the subsequent unspeakable Transubstantiation of the Divine and Spotless Mysteries. And this is not suitable for them to eat.

I specially observe that in this third part of the Holy Liturgy after the Catechumens and the Penitents have gone out from the church, even if one of the Faithful wished to come, it was no longer permitted him. So we read in the

Canons of the holy Apostles themselves. "Let the Deacons stand (it refers to the time of the Holy Liturgy that we have come to) at the men's door, and the Subdeacons at the women's, that no one may go out, nor a door be opened, even though one of the Faithful be there, at the time of the Divine offering." And therefore the Brother of the LORD cries so loudly: "Let none of the Catechumens, let none of the Uninitiated, let none of those who cannot join us in prayer! Take note of one another. Close the doors. All stand." He says, All stand; since at this time, as we saw, the Catechumens, the Energumens, and the Penitents left the church, saving the Standers, *συνεστῶτες* or *συνιστάμενοι*, who stood in company, or stood together with the Faithful without offering, and prayed, the rubric says, upright with the Faithful. "For the upright posture of prayer the laws of the Church have taught us to prefer," is the teaching of Basil, the Light of Heaven, ch. 27 to Amphilochius.[1] And in his Commentary Theodore Balsamon writes, For when "we look upwards in an upright posture, we are reminded of what is future and heavenly." The service of kneeling is yearly proclaimed by the Holy Eastern Church at the Vespers of the Spirit-bringing Pentecost, or of the HOLY GHOST.

70. *Ex.* Let us proceed to what is called the Great Entrance.

C. This Entrance signifies in the first place the Entombment of CHRIST, when Joseph and Nicodemus took Him from Golgotha and buried Him. And so the Table is, as we said before, in token of the Sepulchre that received CHRIST'S Body; the Prothesis in token of the hill Gol-

[1] See the passage of the Father, p. 86, note. But it is not correct, as Argentes pointed out (Against Azymes, Vol. III. ch. 2, art. 9 schol.) on hearing what is said by the deacon, Wisdom, Upright, and All stand, to suppose that the Christians were ever wont to sit during the Liturgy, or knelt. Because in the same way the deacon proclaims, Let us stand orderly, and Let us attend, and Let us entreat the LORD peaceably; but it does not follow therefrom that it was ever permitted for Christians to stand negligently in the church, or not to attend, or to make a noise.

gotha. "The holy Table is to represent the entombment of CHRIST, at which Joseph took down the Body from the Cross, and wrapped it in clean linen, and bestowed it in a new tomb hewn out of the rock." So when placing the precious Gifts upon the holy Table, the Priest says, "Joseph of honourable estate took down from the tree Thy spotless Body," &c.

Others are of opinion that this Entrance symbolizes also the arrival of the LORD from Bethany at Jerusalem. "For then the most part of the multitude and the children of the Hebrews were openly offering their hymn to Him as King and conqueror over death. Many will have it that by this Entrance is also set forth the Entrance of all the Saints and Righteous ones who come in with Him Who is the Holy of Holies. "The Cherubic powers coming in before, with which also the HOLY SPIRIT enters together in the front, mentally seen in fire, and incense, and vapour of fragrant smoke;" so writes Saint Germanus.

Symeon of Thessalonica alleges, in his book on the Temple and Liturgy, a fourth meaning of the Great Entrance. "This exhibits the last coming of CHRIST, wherein He shall come, He saith, with glory. Wherefore in front comes the Pall (omophorion) with the Cross on it, which signifies the sign of JESUS, which is to appear from heaven to mankind, and JESUS Himself; next the deacons in order, ranking as the Angels; and this is what is meant by the Fans, which Dionysius calls Wings. Next, those who hold the divine Gifts, after whom follow all the others and those who have on their head the holy Veil which holds the figure of JESUS naked and dead. These therefore make the circuit of the church, and pray over the people, and enter into the Altar space, all praying for the High Priest; wherein they make mention of no other prayer, but of the kingdom of GOD. These things teach all men how in the end, after the departure of the wicked, the SAVIOUR having appeared, the inheritance for the Faithful will be nothing else than the Kingdom of GOD.

CHRIST Himself is the Kingdom of GOD, and the view of His dispensation; the humiliation unto death, being slain on our behalf; the beholding that slain Victim, the divine and quickening Body, showing its wounds—that Body slain indeed, but winning for us the prize of victory over death, and from its wounds granting to us immortality and life, and the privilege of view with the Angels, and food and drink and life and light, the Very Bread of Life, which is the true light, Eternal Life, CHRIST JESUS. Wherefore this Entrance both signifies CHRIST'S Second Coming, and the Burial; for it is He Who will be, as has been said, the Vision hereafter."

And do not suppose for this cause that Christians are Bread-worshippers or Wine-worshippers, as some enemies of truth and piety have scandalously said. Seeing that, as he says, "All the Faithful duly bow down before the priests, partly as asking their prayers, and requesting these to remember them in the celebration; partly out of honour to the Divine Gifts; for though they have not been consecrated, yet they have been offered to GOD in the Prothesis; and the Priest there offered the Prayer to GOD, and spoke of His accepting them on the heavenly Altar. For though they have not yet been perfected, yet they are prepared for perfecting, and are dedicated to GOD, and represent the LORD'S Body and Blood. If therefore we pay honour and worship to the Holy Images, how much more to the very Gifts which are antitypes, as the great Basil says?"[1] So too Cabasilas acknowledges, ch. 24, that there is a great difference between the worship (Latreia) we render at the Entrance of the Liturgy of the Presanctified, and the adoration (Proskynesis) we pay to the Mysteries[2] at the Entrance in the other Liturgies. "And he speaks of a great difference between the one Rite and the other; for the one at this Entrance has the gifts

[1] See also Gabriel of Philadelphia's manual on this subject.

[2] The author is wrong here in calling the precious gifts at the Great Entrance of the complete Liturgy Mysteries; because they have not been changed into the All-holy Body and Blood of CHRIST.

unsacrificed and not yet perfected ; the other has them perfect and sanctified, both Body and Blood."

Nevertheless all that is done in the Liturgy of the Presanctified, is publicly attended to also here ; and indeed the honourable guard over the precious gifts, and the people's reception thereof with fear and trembling, and their adoration is so ancient in the Church that we have it from Saint James the LORD'S brother. "Let all mortal flesh be silent, and stand with fear and trembling, and hold within no earthly thought ; for the King of Kings and LORD of Lords, CHRIST our GOD advances to be slain and to be given for food to the Faithful. And he is preceded by the choirs of Angels with every power and authority and so forth :" the Cherubic Hymn which the Readers used then to sing at the period of the holy Entrance ;[1] exactly as now in our day it usually takes place, so does Cabasilas describe it in the proper chapter.

"The priest, says he, lifting the Gifts over his head very reverently, goes out, and so conveys them and brings them to the Altar, bringing what is requisite into the Temple slowly and with measured step. And they sing and fall down before him with shamefastness and reverence, praying that they may be remembered by him at the presentation of the Gifts : and he advances accompanied by torches and incense, and in this array enters the Altar space." So Symeon of Thessalonica : "The Guarding of the precious Gifts and Entrance is arranged with magnificence, Readers, Deacons, Priests preceding and attending with lamps and sacred vessels."

At Constantinople Curopalates describes at length the pomp of the Great Entrance, introducing even our pious Emperors themselves as accompanying the procession.

At the beginning of singing the venerable hymn at the Great Entrance, he writes in the treatise on the offices of Constantine's Palace, the more honourable Deacons of the

[1] This Cherubic Hymn is now sung in the Liturgy of the Great Sabbath.

Church come and summon the Emperor; and he comes with them to what is called the Prothesis, where lie the holy elements; moreover standing outside the Prothesis he puts on over the Robe (σάκκος) also the golden Mantle of the Diadem; and with his right hand he holds the cross, as it is customary for the Emperor to hold it, when he wears the Crown: and in his left hand he holds the staff, namely the Royal Sceptre. He holds for the time the ecclesiastical rank which they call Depote.[1] So the Emperor holding both these, i.e., the cross and the staff, leads the whole Entrance. On either side he is accompanied by all the Body-Guard with battle axes, and by young nobles in armour, about a hundred. These accompany the Emperor, flanking him, as has been said: and next the Emperor, at once behind him come the Deacons and Priests carrying other vessels of the Sanctuary, and specially the holy elements. Having traversed the Nave as the custom is, they advance to the Soleas. All the rest then stand outside, only the Emperor passes the Soleas and finds the Patriarch standing at the Holy Gates. Both of them incline their heads, the Patriarch inside, the Emperor without, in the fashion of a salute. Thereupon comes the next in order of the Deacons, in his right hand holding the censer, in his left what is called the pall (omophorium) of the Patriarch—and in old times the Church had also an Archdeacon, now however no longer, though the Royal Clergy have such an officer. The second in rank therefore censes the Emperor, and as the latter bows his head, cries with a loud voice, "May the LORD GOD remember the might of thy kingdom in His kingdom, always, now and ever and through all the ages." The same is said too by all the Deacons who come after him, and by the priests who follow them. And they all say as follows also to the Patriarch on coming into the Bema, "May the LORD GOD remember thy Highpriesthood in His kingdom, always, now and ever," &c. And when this is finished, again

[1] [i.e. Deputati, corresponding to Ceroferarii of the Western Church.—ED.]

the Emperor addresses the Patriarch and strips off the golden Mantle we spoke of; this the Referendary of the Church is wont to carry: and the Emperor again coming to the Throne sits down, only rising at the reading the Holy Creed and at the Prayer "Our FATHER," and at the elevation of the LORD'S holy Body.

The Cherubic Hymn which is sung whilst the Great Entrance actually takes place, Cedrenus will have it, came from the time of Justin, the Orthodox Emperor, cousin and successor of the great Justinian. "In his time, he writes, under the ninth year of his reign, 'Of Thy mystic Supper' was ordered to be sung on the Great Thursday; but there came also the image made without hands from Camuliana, a village in Cappadocia; and the precious wood from the city of Apamea in the Second Syria. And the Cherubic Hymn was ordered to be sung." With this the Church rouses us, since we represent the very Cherubim and the orders of angels, to chase away and fling off from us all the care of life, namely, all the thoughts of the world, since we are about to receive[1] the King of glory, our LORD and GOD with His body-guard, that is to say, attended and borne by the Angels.

"While angelic hosts enter with us and Incorporeal Bands, and while orders of immaterial Beings precede and sing hymns and keep guard before the great King CHRIST as He advances to the mystic sacrifice and is borne by material hands."—Germanus. This is what the fans also signify, which the Deacons at this Entrance wave over the precious gifts, forasmuch as these too are an emblem of the Cherubim standing by in fear and trembling. About these also the

[1] In some service books it is falsely read, as having received (ὑποδεξάμενοι) the King of the Universe, instead of, as about to receive (ὑποδεξόμενοι). But the word ὡς ὑποδεξάμενοι is in the aorist tense, and would mean, since we have received the King of the Universe, which is false: but ὡς ὑποδεξόμενοι being in the future, means, since we are going to receive (at the time namely of Communion) which is true.

Patriarch Photius writes (Bk. vi., ch. 25) how "on either side of the ministers of the holy rites they carry the symbols of the six-winged seraphs, and wave over the awful elements outspread fans made of feathers."

Therefore likewise the Priest at the time when this holy and awful Entrance of the Mysteries is going to take place with a view to becoming the Body and Blood of CHRIST, prays by himself and confesses with tears thus :—

None of those who are in the chains of fleshly lusts and pleasures (we transcribe these mystical prayers, exhibiting much compunction for the warning and knowledge of the Laity) none is worthy to approach or draw near, or minister to Thee, O King of glory ; for ministering to Thee is great and fearful even to the Heavenly Powers : but nevertheless for Thine unspeakable and immeasurable love towards man, without change or alteration Thou hast become man, and wast called our High Priest, and didst commit to us the celebration of this liturgical and Unbloody Sacrifice, as being Master of all. For Thou alone, O LORD our GOD, rulest the things in heaven and earth, Thou Who ridest on the Cherubic throne, LORD of the Seraphim and King of Israel, Who alone art holy and restest in the sanctuary [or in Thy saints.] Thee therefore I importune, Who only art good and attentive, look on me Thy sinful and useless servant, and purify my soul and heart from an evil conscience, and enable me with the power of Thy HOLY SPIRIT, clad with the grace of Priesthood to assist at this Thy holy table, and consecrate Thy stainless Body and precious Blood. For to Thee I come bowing my neck, and pray Thee turn not Thy face from me, nor reject me from Thy servants ; but vouchsafe that these gifts may be offered to Thee by me Thy sinful and unworthy servant. For Thou art the Offerer and the Victim, the Receiver and the Gift, O CHRIST our GOD, and to Thee we render the glory with Thy unoriginated FATHER and Thy All-Holy, good and lifegiving Spirit, now and always and for ever and ever.

Let every one consider how great attention and caution he must have at such a holy time. Many with all contrition and compunction say secretly the psalm "Have mercy upon me, O GOD;" others recite the six psalms;[1] others various prayers, as GOD enlightens them.

The incense after this holy prayer of compunction is an emblem of the mixture of myrrh and aloes used at CHRIST'S entombment. "And Nicodemus likewise came, who had come to JESUS at the first by night, bringing a mixture of myrrh and aloes about an hundred pound weight," John xix. 39. The censing again which takes place after the Priest has placed the holy elements on the Table, covering them with the Aer, which is used as we explained for the Stone wherewith Joseph made sure the sepulchre, represents the spices of the ointment-bearers, those which "when the Sabbath was passed, the Magdalene and Mary the mother of James and Salome brought, that they might come and anoint Him," Mark xvi. 1.

"Lo, CHRIST is crucified, the Life is buried, the Tomb is made sure, the Stone is sealed;" with these words the blessed Germanus explains the ministry of the Great Entrance.

As though he were telling us about CHRIST at such a holy hour, Cabasilas in his 6th ch. comments: "So came He to His passion, so He died, so was He pierced in His side, so from the pierced side flowed forth the Blood and the Water, so was He buried, &c." And the Patriarch Jeremiah: "And the whole Rite of the Initiated is like one image of the one body of the SAVIOUR'S course of life, bringing under view all its parts from beginning to end in their mutual order and harmony; the earliest portions of the Service exhibiting the first portions of the Divine dispensation, the second the portions next, and the last those which come after." And marvel not if one single thing in the Liturgy signifies many, because "what is single in the

[1] [The six psalms said daily at Mattins, viz. iii., xxxviii., lxiii., lxxxviii., civ., cxliii.—TR.]

things now symbolized is celebrated and rehearsed in two or three of what then happened," as we heard from Germanus of Constantinople in his Mystic View, and as we pointed out in the Introduction.

OF THE PRAYER FOLLOWING THE ENTRANCE.

Let us fill up our prayer to the Lord.

Let us fill up, means, let us complete ; and the word does not refer to the entirety of the Holy Liturgy, since as pertains to the Transubstantiation and formal part of the Mystery, we are able to assert that it has not yet begun. This offering pertains only to the Prefatory portion of the divine Service of the Initiated ; and this advances till it is ended. But what is Prefatory matter in each Mystery, what is appended matter, and what constitutes the form, we said at the beginning.

Next follows the prayer which the great Basil and he of the golden words name the Prayer of Presentation, differing from the Presentation which we spoke of in the first part, and also from the Presentation which takes place later. Respecting these, I observe that in the praise and ritual worship of the GOD Who is celebrated in Trinity, the maker of all nature, the hallower and completer of Mysteries, the FATHER, the SON, and the HOLY GHOST, Who, according to S. Germanus, in his Sacred Rites, seals and changes and perfects the holy elements set forth when offered by the hand of the priests, through the FATHER'S good-will, and the SON'S purpose, and the HOLY SPIRIT'S invisible presence, the Presentation is also threefold. The first Presentation is concluded with the Mystic Prayer, which we entitle the Prayer of the Prothesis. "O GOD, our GOD Who didst send forth the heavenly Bread, the food of the whole world, our LORD and GOD JESUS CHRIST, to be SAVIOUR and Redeemer and Benefactor, blessing and sanctifying us : do Thou bless this Prothesis," &c.

The second likewise, being itself a mystic prayer of Pre-

sentation, is now said after the depositing of the divine gifts on the holy Table.

O LORD our GOD Almighty, Who only art holy, Who receivest the sacrifice of praise from them that call on Thee with their whole heart; accept likewise our petition, and bring it to Thy holy Altar. And enable us to offer Thee gifts and spiritual sacrifices for our sins and for the ignorances of the people; and grant us to find grace before Thee, that our sacrifice may be acceptable to Thee, and that the good Spirit of Thy grace may rest upon us, and upon these presented gifts, and upon all Thy people.

The third Presentation, as most special, takes place both aloud and secretly; at the time, namely, when the priest, trembling in voice and hands and heart, and like the Patriarch Jacob, changing his hands crosswise, says aloud, "Thine own of Thine own we offer Thee in respect of all and for all;" then secretly, "Moreover we offer to Thee this reasonable and unbloody service, and entreat Thee, and pray and supplicate, send down Thy HOLY GHOST on us, and on these presented gifts." Now I called this Presentation more special, because it occurs, as you see, at the time of the hallowing of the Mysteries.

OF THE REQUESTS.

That the whole day may be perfect.

According to the exhortations in all piety and reverence of the blessed Paul (1 Tim. ii. 1), first of all the Church ceases not making Supplications, Prayers, Intercessions, Thanksgivings for all men; "for this is good and acceptable before GOD our SAVIOUR." She made supplications at once from the beginning, since she began to give utterance to the Sacred and Holy Liturgy, through the Great Collect, which we spoke of. Prayers we have found in abundance said secretly by the Priest, Hymns, and ceaseless Thanksgivings. Now she begins the Intercessions which are what are commonly called the Requests, from the words Let us beg, with

which they begin and end ; as we called the Collects Supplications, from the words, Let us supplicate. "And this the Initiated know is done each day, evening and morning," is the comment of the divine Chrysostom on Paul's apostolic exhortation ; since these Requests or Intercessions are said, we found, not only in the Liturgy, but also at Vespers and at Lauds. And as the Priest says frequently to the people, Let us beg of the LORD, that is, let us seek from our LORD and GOD ; so the people answer, Give us whatever we seek from Thee. Grant it, O LORD.

Now we seek that the whole day may be in peace and without sin ; that the guardian angel may be the peaceful guide of our soul and body ; we ask indulgence and pardon for sins ; good things, all that are expedient and helpful to our soul ; peace for the whole world and quietness ; that the period of life which remains to us we may pass peaceably in thankfulness and repentance ; that the close of our life may be Christian, painless, without toil or sorrow, unshamed, in honour ; and we ask a good defence or dismissal at that awful judgment-seat where there shall be weeping and gnashing of teeth. Matt. viii. 12. As for the Angel of peace, whom the priest refers to here with the rest, Cabasilas, ch. 34, comments thus : "We pray for the guardian angel, not that he may then be given us ; for each one of the faithful has an angel given him from the beginning ; but that he may be active, and do his part, and keep watch, and guide towards the right path." And the great Chrysostom, in the third homily on Ep. to Colossians : "We pray and speak, asking for the angel of peace, and everywhere we ask for peace ; for there is nothing like this." And therefore directly the Church proceeds to ask

CONCERNING MUTUAL LOVE AND THE CONFESSION OF FAITH.

Peace be to all. Let us love one another.

Closely following the blessed Paul, the Priest thus far, as we

have seen, offered to the GOD of all Supplications, Prayers, Intercessions, Thanksgivings : he proceeds with the celebration of the Mystery ; and as "through the cup of blessing which we bless, and the Bread which we break, we who are many are one body, because all partake from the one Bread" (1 Cor. x. 16, 17), so he stirs up all to mutual concord, and strict confession of one faith ; since there is "one LORD, one faith, one baptism, one GOD and FATHER of all, Who is over all, and through all, and in us all" (Eph. iv. 5, 6), and Love is united with the Confession of the Faith.

Let us love each other, that we may make confession with unanimity.

Since according to the Chosen Vessel himself (1 Cor. xiii. 1) : "Though I speak with the tongues of men and of angels, and though I have prophecy, and know all Mysteries and all knowledge, and though I have all faith, so as to remove mountains, yet have not Love, I am nothing : I have become sounding brass :" apart from Love, Faith is vain, Prayer is vain, the Eucharist is, so far as we are concerned, vain. "By prayer (Cabasilas made a note about this, ch. 25) and by mutual love, and the confession of the Faith, the Priest fits himself, and makes ready for the Celebration, and disposes himself for grace."

Let us love one another.

In old times the salutation was manifold, which on these occasions took place in the church. "Let the bishop salute the church and say, The Peace of GOD be with you all ; and let the clergy salute the bishop, the laymen the laymen, the women the women," so we read in the Apostolical Constitutions. And not only in those earliest times, but also many ages after, the ceremony of the Salute followed here in the Liturgy.[1] So we have the order of the holy Council of Lao-

[1] Cyril of Jerusalem, Cat. Myst. 5. "Then the deacon cries, 'Welcome one another, and let us salute each other' [perhaps it should be written, we salute.] Think not that that kiss is conformable to what takes place in the market-place

dicea, "And after the Presbyters have given the Peace to the Bishop, then shall the lay people give the Peace, and so proceed with the holy offering." Now the lay people's salute is omitted so far as the Liturgy is concerned. "And another arrangement prevailed at that time in the Divine Rite: and in modern days these things are transferred to another service." This is the comment of Balsamon in his interpretation of the Laodicean Council itself. Peace, namely, the salute; the holy kiss, which the LORD'S Brother spoke of: Dionysius calls it the most sacred salute; Germanus of Constantinople, the bond of peace. I said, so far as the Liturgy is concerned, because the Apostolic Salute of the triumphant Resurrection of the Crucified prevails everywhere in our day; and with joy the Church celebrates the kiss of "CHRIST is risen," on the Day of Bright Raiment. As also the Emperor used to offer his subjects the cheek to kiss during the singing of Let us embrace each other, by the Catholic Church. "The Emperor sits upon his throne," says the Curopalates, "the Grand Domestic bearing the sword, and all the Princes enter, each one to the very last, and salute first the right foot of the Emperor, then his right hand, and last his right cheek." The account how "CHRIST is risen" was kept at court at Constantinople, is translated by Nadab the Agmonian, in the interpretation made by him of the Curopalates himself.

And the Princes used to kiss the Emperor's foot, because of the supremacy of the royal estate; his right hand, "because the King is the LORD'S Anointed, and is the defender and

with ordinary friends; the kiss certainly is not of this sort; it mingles the souls with one another, and pledges them to all forgivingness: so the kiss is a sign of the souls being mingled, and banishing all resentment. Therefore CHRIST said, If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave thy gift at the altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. The kiss then is reconciliation, and so is holy, as somewhere the blessed Paul cries out, saying, Salute one another with a holy kiss; and Peter, with the kiss of love.' The salute of the laity ceased, as it appears, when they left off communicating frequently. (Holy Ritual, § 197.)

champion of the Church," explains the Thessalonian; his cheek, because king and soldier, rich and poor, are in CHRIST of equal account.

Let us love one another.

The salutation, Let us love one another, shows, according to S. Germanus, "love towards all, and towards ourselves mutually, and the concord that is to be with GOD, and the outstripping of the senses, and the manifestation of the spiritual, and that of the Holy Symbol of the Faith, and the fresh succession of the Divine Mystery." And not only do the Bishops salute each other, as we saw in Balsamon, but likewise the presbyters and all those joined in the ministry, particularly the foremost of the Chief Priests, about whose lowliness at this most awful and holy hour, Symeon of Thessalonica in the Temple thus speaks: "The Celebrant desires prayer from all, bowing himself down, knowing himself as he does, and trembling at his work, and drawing back, and fulfilling what the Apostle says, Confess your transgressions one to another, and pray ye for one another. For he is not bold as regards himself, being only man." But the High Priest says to those who salute him, GOD be in the midst of us. And to him his fellow ministers reply, He is and will be, "because GOD is love." 1 John iv. 8.

The doors, the doors; let us attend in wisdom.[1]

After the bond of love follows at once the Confession of the Faith. "Because through a right confession in regard

[1] The words "Let us attend in wisdom" do not belong to "The doors, the doors," but the former are an exhortation to the faithful to attend to the Confession of the Faith; the latter an exhortation to the doorkeepers to close the doors, and that no one should thenceforth enter or quit the church. Such is the interpretation of the Holy Ritual, § 198. And that this is correct is herein clear, that in more ancient times the doors were at once closed after the departure of Catechumens. (See above our author at the opening of this 3rd part, p. 145. Compare also Dionys.' Eccl. Hier. iii.) Consequently in the Liturgy of the LORD'S Brother, the deacon after saying, "Let none of the Catechumens, let none of the Uninitiated, let none of those who cannot join our prayers remain: take note of each other," adds, at once, "The Doors;" but the exclamation,

to the Trinity, and to that One of the Trinity Who was incarnate for us, the union has been effected : and this is the Confession which united us to the Angels, that we ought to love one another, and that CHRIST was sacrificed for love." Symeon, and the blessed Germanus.

The doors ! the doors !

"Away with the thoughts of our minds. In wisdom, that is in the SON and Word of GOD, and unto the wisdom of the divine Creed set forth by the holy GOD-inspired Fathers, let us pay attention in GOD'S Church." And Cabasilas says : "In this wisdom he bids them open wide all the doors : open your mouths, he says, in this wisdom, which is the Symbol of the Faith," the twelve Articles namely of the Orthodox Faith.

OF THE HOLY CREED.

71. *Ex.* You will extremely gratify us, if you give us a clear exposition of these Twelve Articles, one by one.

"Let us attend in wisdom," he utters also in that Liturgy before the Creed. The great Basil however and Chrysostom after they had arranged to transfer the closing of the doors to the time of the Creed, when the Celebration of the Unbloody Sacrifice is actually to begin, (whence also after the Great Entrance they contain the supplication, "For this holy house and those who in faith are entering it," which proves that even then they permitted the faithful to enter,) accordingly transposed the exhortation to the Doorkeepers to precede immediately the other exhortation to the faithful. And whereas I have referred to the petition, For this holy house, &c., I observe that in the Liturgy of the Presanctified, the Euchologies have this petition improperly inserted after the Great Entrance between the words, "For the precious Gifts presented and presanctified, let us beseech the LORD," and the prayer "That our man-loving GOD, Who accepted them," &c. ; in the liturgical books on the other hand, "That our man-loving GOD," &c., is altogether wanting. And priests and deacons should take care to say this prayer, "That our man-loving GOD," &c. immediately after, "For the precious Gifts presented and presanctified," &c., as the explanation thereof ; and the words, "For this holy house," &c., they should either say next, as some actually do, and as is found in the Hierodiaconicon, printed in 1845, or leave them out. Because the dislocated position of this petition in the Euchologies, and the consideration that in this Liturgy the doors are to be shut at once after the dismissal of the Catechumens or those preparing for baptism, now that the partaking of the presanctified precious Gifts approaches, convince me that the petition we are speaking of was added afterwards.

C. The Twelve Articles of the Orthodox Faith, etymologists in the Etym. explain as being so called from fitting one another, since they are fastened one to the other and fitted like joints (articles), or what are called dovetails. And whereas they all contribute (*συμβάλλουσι*) together to the exposition of the Faith, many will have it that for this reason the holy Creed was named Symbol; though certainly the password is called Symbol, which even now is given to soldiers in the night watches, and to camps, that those who pass may be recognized. And thus with the same design, the Confession of the Faith is called a symbol, since it is the token and the sure sign which distinguishes the Faithful from unbelievers, orthodox from heretics. I happen to have seen a paraphrase of truly theological sort by Nicephorus, 54th Patriarch of Constantinople, addressed to Leo III., which as being evidently a Catholic collection of the most eminent dogmas of our orthodox Faith, we shall find it most helpful to the soul to listen to.

FIRST ARTICLE.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Paraphrase.

I confess that I believe in one GOD, the FATHER Almighty, the Maker of all things, and Master and LORD; and in His only-begotten SON our LORD JESUS CHRIST, the true GOD, the Word before the ages, Who without beginning and unutterably was begotten of Him, incomprehensibly and inconceivably to all spiritual and material creation; and in the Spirit of truth, the origin of life, the All-holy; the Trinity of one Substance, supersubstantial, invisible, incomprehensible, indivisible, unchangeable, simple, without parts or composition, inseparable, eternal, without body, quality or quantity, of equal honour, glory and Godhead, that cannot be touched or felt, without figure, of infinite goodness, light ever shin-

ing, threefold, transcendent : ever constant, abiding in the same manner, surveying all, completing all : upon all things reasonable and spiritual spiritually and indivisibly shining by the providence of the divine light in proportion to the receptive power of those who are enlightened, and preserving with a view to existence : made known in substantial things, not by mere names, in one Deity and power and kingdom glorified and worshipped by all creation visible and invisible.

SECOND ARTICLE.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all the worlds, light of light, very God of very God, begotten not made, being of one substance with the Father, by Whom all things were made.

Paraphrase.

GOD then is one, even the FATHER, from Whom are all things, and one LORD JESUS CHRIST, by Whom are all things, and one HOLY GHOST, in Whom are all things : from the perfect three one surpassing and supremely perfect, the Godhead ; by their distinguishing and personal attributes, even differing from one another ; for each of these which are by nature inseparable because of the union of substance, when it is considered apart in its proper functions, is acknowledged by us and believed in as GOD, being utterly full of the attributes of Godhead. And the three joined to one another are worshipped as one GOD by us, threefold in person but single in substance. And monarchy is what is honoured among us, not the Rule of Many, according to the disorderly and factious character of Greek stupidity and confusion. Monarchy however, not the circumscribed condition of one person, according to the imperfect and elementary character of Jewish poverty and childishness, but such as is shown by even dignity in nature, and agreement of thought, and identity of affection and by the combination

into one of all that flows therefrom. This in generated nature is impossible, as says Gregory great among Divines. And nothing which is conjoined and naturally united in the Godhead viewed in Trinity is severed. For far be from us and renounced the mistake and frenzy of the mad Areius; since the Trinity itself is indivisible, not parted in glory or eternity, nor distinguished, since the thearchic Persons do not diverge and move round to one another; but in respect of each of them, the eternity is preserved unchangeable and unconfused. For far be banished and expelled the deceiving confusion of the foolish Sabellius.

THIRD ARTICLE.

Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary, and was made man.

Paraphrase.

I revere and adore the Mystery determined before all ages, but in the last times revealed for the salvation of our race, and accomplished through the great condescension and unspeakable dispensation of one of the Holy Lifegiving Trinity, CHRIST our true GOD; that the source which through His unspeakable goodness gave us being, might also grant us our well-being. I confess therefore and believe Him, one of the life-originating and Blessed Trinity, the SON and Word of GOD, Who with the FATHER and the HOLY SPIRIT is eternally worshipped and glorified together, as of one substance and throne, by boundless love towards man moved to pity His own formation, by the good-will of the FATHER and His compassion, and by the grace and co-operation of the HOLY SPIRIT, to have come down from heaven and conversed with men, in order that whereas we had been condemned of old through sin and turned out of the delight of paradise and subjected to corruption, He might by grace rescue us and make us partakers of the Divine nature. For

having sojourned in the womb of the Virgin, properly and truly Mother of GOD, in that she was cleansed beforehand by the SPIRIT both in soul and flesh, and having from her taken all that was ours into Himself, as in the beginning having formed man, He came forth GOD incarnate, abiding what He was, true GOD ; preserving as virgin even after childbirth her that supernaturally and unspeakably bare Him, her natural virginity being in no sense affected, in true proof that His Birth changed not by His issuing forth, and that its permanence is unalterable. For He Who is of one nature with the FATHER, Who became of one substance with us in all things yet without sin, takes hold of the seed of Abraham, having shared equally with us in word and flesh : He to a rational and intellectual soul hath taken animated flesh, which by no means pre-existed before the supreme union ; but in the joint nature in CHRIST we believe one soul-endued rational flesh : not that by grace He dwelt among us, but having involved Himself in the whole of human nature, without confusion, indissolubly and supernaturally He so wrought the union, that the combined essences of Godhead and manhood might abide in their natural individuality and not pass into one another. Although we piously consider it fitting to allow concessions to the plea of the close union because of the conjunction of names (for we think the severance is in thought only, not in fact, owing to the supernatural union of what has come together :) yet the soleness and oneness of the Person we believe is preserved continuing indivisible and unbroken. Whence we confess the same Being to be created and uncreated, before the ages and in time,[1] heavenly and earthly, circumscribed and uncircumscribed, passible and impassible, without mother and without father. The one by reason of the ineffable generation from the FATHER, without beginning, before all ages ; the other because of the secret and inconceivable union amongst us. And we proclaim His two gene-

[1] ὑπέρχρονον. Perhaps we should write ὑπὸ χρόνον. [The translator adopts the correction.]

rations, passing comprehension and reason. For the only-begotten SON Who is in the form of GOD, Who is in the bosom of the FATHER, that is, in the FATHER'S essence before all ages shone forth from Him, hath in the consummation of the ages emptied Himself, and assumed the form of a slave, namely our essence.

FOURTH ARTICLE.

Was crucified also for us under Pontius Pilate, and suffered and was buried.

Paraphrase.

I believe He was crucified, not in the essence in which He shines with the FATHER, though it is said that the LORD of Glory was crucified, by way of exchange; but in our terrestrial nature, according to which He assumed our earthy lump, and has become a curse for us that He might exhibit us as partakers of the Blessing which is in Him, and endured the malefactor's death in the flesh, that in His flesh He might condemn sin, the sting of death, and might bring to nought him that had the power of death, to wit, the devil; and His Body which was consigned to burial He preserved uncorrupt, by no means severed from the mysterious and unspeakable union, although during the three days' interval it was separated from His reasonable and recent soul; with which He Himself has descended even into Hades, and to the spirits in prison, as the leader S. Peter said, went and preached the Resurrection and granted liberty and redemption; and He has become to us the first fruits of immortality, in that He lived again the first-begotten from the dead.

FIFTH ARTICLE.

And rose again the third day, according to the Scriptures.

Paraphrase.

For He rose again having as GOD trampled on death, paving the way of Resurrection for all flesh, and made us who were fallen in the calamity of sin to stand up with

Himself: He presented Himself after the Resurrection to the women, and announced joy to them, and withdrew the sorrow which lighted on us from the woman: He appeared too to His glorious Disciples guaranteeing the Mystery of His Resurrection; and He showed Who He was even before the Resurrection and wise Thomas's touch on the Divine side.

SIXTH ARTICLE.

And He ascended into heaven, and sitteth on the right hand of the Father.

SEVENTH ARTICLE.

And cometh again with glory, to judge the quick and the dead, Whose kingdom shall have no end.

Paraphrase.

He was taken up into heaven and sat down at the right hand of GOD and the FATHER with what He had assumed. Wherewith He shall again come in Divine glory and authority over all creation; and shall sit as judge, rendering to each one according to the manner of life; for we must all of us be made manifest before the Judgment-seat of CHRIST.

EIGHTH ARTICLE.

And in the Holy Ghost, the Lord, the Lifegiver, which proceedeth from the Father, which with the Father and the Son together is worshipped and glorified, which spake by the Prophets.

Paraphrase.

Of those Who are regarded in the Trinity, first the FATHER is without source, and is of uncaused existence: for He is from none; for He has His essence in Himself. Secondly, the SON; and not without source: for He is from the FATHER: for the FATHER is the source of the SON. Yet if you consider the source depending on time, He too is

without source : for He is the maker of time, and not subject to time ; through generation indeed, yet eternally and unintermittently shining forth upon the FATHER, as the effulgence of glory and impress of the FATHER'S substance. But the HOLY GHOST proceeding, not begotten, eternally regarded and glorified together with the FATHER and the SON ; not without source, because of the procession ; for the FATHER is His source too, as pertains to cause ; but Himself without source in time.

NINTH ARTICLE.

In one Holy Catholic and Apostolic Church.

Paraphrase.

In addition to these things, I accept and honour the Seven Holy and Œcumenical Councils, and what were therein determined and proclaimed divine and supernatural and saving dogmas by our pious and GOD-inspired Fathers, whom in due time the HOLY SPIRIT set to shepherd His Church and to administer it : and I cherish the dogmas and labours of all the choice and blessed Fathers, as doctrine unblameable, and the foundation of salvation ; and those whom the Catholic Church admits, I accept : and whom she abhors, I abhor. Moreover I reject and abhor those who in any way from Simon Magus until now have fallen from piety, and involved themselves in the opinions of evil and destroying dogmas, and have disregarded the tradition of the Saints, and have dared to introduce the bitter seed of tares into the field of orthodoxy ; these I anathematize and all their followers, and abominate them as the ruin of CHRIST'S Church, and lay them under anathema.

TENTH ARTICLE.

I acknowledge one Baptism for the Remission of sins.

ELEVENTH ARTICLE.

I look for the Resurrection of the dead.

TWELFTH ARTICLE.

And the life of the world to come.

Paraphrase.

Next I believe also the Resurrection of the flesh, when the change of the elements of the world takes place : that our mortal may put on immortality, and the corruptible may be clothed with incorruption. I acknowledge too one Baptism for the remission of sins, which is celebrated in the name of the FATHER and SON and HOLY GHOST according to the evangelic Divine tradition. These venerable dogmas and Mysteries of our orthodox holy religion, both according to the high and most pure theology delivered to us by the divine instructors of the initiated, and according to the Word of GOD'S dispensation of salvation about us, together with all the doctrines conformable thereto, I maintain and embrace with all acceptation and faith.

In this Paraphrase do not marvel if in the first Article which applies to the FATHER alone, Nicephorus introduces at once also the Person of the SON and of the SPIRIT ; since the moment you hear of the FATHER, you hear of the SON and the SPIRIT ; and you confess GOD to be the FATHER of lights, namely of the SON and the SPIRIT ; likewise the FATHER to be Almighty, the SON Almighty, and the HOLY GHOST Almighty ; the FATHER to be Maker of heaven and earth, the SON to be Maker of heaven and earth, the HOLY GHOST to be Maker of heaven and earth. He has dealt in the same way too with the second Article and with the eighth, which are peculiar to the SON and the SPIRIT, forasmuch as the things of special reference are of one and the same character ; are together in nature, as the metaphysicians say. And he says, I confess that I believe, because we said that CHRIST demands from Christians as a necessary thing, as well the confession with the mouth ; and not simple confession, and announcement of the mouth, but

"whosoever shall lose his life, the same will save it," Matt. xvi. 25, is true faith, and it is expressed thus: to die for CHRIST'S sake because of His commandment, and to believe this death introduces to life; to reckon poverty as wealth, mean estate and annihilation as glory, and in having nothing to believe one possesses all things, nay rather that one has acquired the unsearchable riches of the knowledge of CHRIST, and to esteem all visible things to be but clay or vapour. Symeon the younger divine.

Now we believe not that there is a GOD the FATHER, or a CHRIST JESUS, or a HOLY SPIRIT, or a Holy Church, since the being or existence of GOD the very devils believe; one Holy Church even the heresiarchs of our own day confess,—the followers of Luther and Calvin. We believe in GOD the FATHER, in CHRIST JESUS, in the HOLY SPIRIT; into which we have been baptized, in which we have hoped, unto which we look: reverencing one, celebrating one, serving one, our GOD from eternity in Trinity, and doing what pleases Him, (since without this all is dead; James ii. 17,) being built up on the foundation of Apostles and Prophets. Eph. ii. 20. We believe in one Holy Apostolic and Catholic Church, the spotless, stainless Bride of CHRIST, and in its inspired decrees and doctrines; unto which whoso does not yield and obey, cannot certainly say that he is a Christian. "Let him be to thee as a heathen man and a publican," declared CHRIST, "Who is the head of the body, the Church, the first-born from the dead, that in all things He might have the pre-eminence." Col. i. 8.

And do not suppose that because it is said the SON sitteth at the right hand of the FATHER, therefore He also takes precedence of the FATHER; far from it. For how could the uncircumscribed (this is the teaching of John of Damascus in the 4th book on the Orthodox Faith, ch. 75) have a local right hand? For right and left hands belong to what is circumscribed. But by the right hand of the FATHER we mean the right hand and the honour of Deity, on which the

SON of GOD, being before the ages as GOD and consubstantial with the FATHER, in these last days being incarnate, sits in actual bodily shape.

"And we acknowledge one Baptism and three immersions; one baptism as being buried with the LORD through Baptism, Rom. vi. 4; three immersions signifying the three days of the LORD'S burial." Damascenus. And as once for all the LORD'S death happened, so once for all we orthodox are baptized. I say We orthodox, because we are acquainted with the heresy of the Hemerobaptists,[1] who thought no one could anyhow be saved who was not daily baptized; of the Marcionists, who used to baptize one or two on behalf of those who had died; of the Tatians, who taught three baptisms; of the Anabaptists, who re baptized all whom they would have baptized in infancy. All these the Damascene Illuminator himself nobly rejects (iv. 82) agreeably with what the blessed Paul says, Heb. vi. 6. "All who have been baptized into the FATHER, and the SON, and the HOLY GHOST, and are baptized afresh, these, he says, crucify CHRIST anew, as says the divine Apostle." "For it is impossible as touching those who were once enlightened, and so forth, to renew them again unto repentance, seeing they crucify to themselves CHRIST afresh." But we must with all our power securely keep ourselves pure from foul works, that we may not again, turning dog like to our own vomit, make ourselves again servants of sin. "For as the body without the spirit is dead, so likewise faith without works is dead." James ii. 26.

Thus doing, by means of right faith and good works in that life to come, in the Resurrection of the dead which we all universally expect, ("Thus saith the LORD, behold I open your sepulchres, and when I open your graves I will put a new spirit in you, and ye shall live," Ezek. xxxvii. 12, 14,) we shall be accounted worthy of the blessed raiment of those four much renowned gifts. All of us full of light, like the incorruptible body of CHRIST, Whose face shone as the sun,

[1] [For Hemerobaptists, see Lightfoot's Colossians, p. 162, 9th = TR.]

"and His garments became glistering, exceeding white." Mark ix. 3. "Then shall the righteous shine forth like the sun in the Kingdom of their FATHER." Matt. xiii. 43. All of us immortal like the very body of CHRIST which "saw not corruption in Hades." Ps. xvi. 10. "It is sown in corruption, it is raised in incorruption." 1 Cor. xv. 42. All of us light like the very body of CHRIST, Who lightly without any weight "walked upon the waters." Matt. xiv. 25. "They shall put forth wings as eagles, they shall run and not be weary." Isa. xl. 31. All of us subtle like the very body of CHRIST, Who both preserved the skin He had from His Mother-Maiden, and passed through closed doors, and went through the stone of the sealed tomb. "It is sown a natural body, it is raised a spiritual body," 1 Cor. xv. 44, not absolutely spiritual, that is immaterial, but a spiritual body, or one that transfuses itself like the actual body of CHRIST.[1] "Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have." Luke xxiv. 39. All of us are to grow "unto a perfect man, unto the measure of the stature

[1] Natural, ψυχικὸς, some interpret to mean what is earthy and heavy, spiritual, what is of subtler particle and light, and these are followed by our author. Others understand by natural what is corruptible, unhonoured, and weak; by spiritual, what is incorruptible, honourable, and glorious. Others finally, among them S. Methodius, explain ψυχικὸς of what is regulated by the soul, spiritual what contains all the activity of the HOLY GHOST, and is regulated by it. And this is clearly the more suitable interpretation, as being confirmed by what the blessed Paul at once adds, "There is a natural body, and there is a spiritual body. So likewise it is written, The first man Adam became a living soul, the last Adam a quickening spirit." And Chrysostom plainly adopts this interpretation, though he mentions the other too. "It is sown a natural body, it is raised a spiritual body. What do you mean? is not this present body spiritual? Yes, spiritual, but the other is far more so; for now the abundant grace of the HOLY SPIRIT flies off, when some people sin greatly: and even whilst the Spirit is present, the life of the soul pertains to the flesh, and what is of such a character is empty apart from it; then however not so, but permanently the Spirit resides with the flesh of the righteous, and to it will belong the dominion though the soul is still present. For something like this he hinted at when he said, spiritual, or meaning that it will be lighter and more subtle, and able to ride upon the air: nay rather, both one and other." (1 Cor. Hom. xli.)

of the fulness of CHRIST," Eph. iv. 13; destined to "see Him as He is," 1 John iii. 2, "face to face," 1 Cor. xiii. 12, "and to be satisfied," Ps. xvii. 15, in hearing and seeing "what eye hath not seen, nor ear heard, neither hath entered into man's heart, what GOD prepares for them that love Him," 1 Cor. ii. 9, unto the endless ages. Matt. xxv.

72. *Ex.* Tell me further, who thus arranged these Articles?

C. The twelve Articles of the Creed we have received were drawn up in brief, (without being written, is the statement of Cyprian in the explanation which he writes of the same Creed; and of Jerome in his 61st Epistle addressed to Pammachius,) at the beginning of the Gospel-preaching by the Twelve holy disciples and Apostles of CHRIST; yet the Creed which we but now rehearsed, is the work of the First General Holy Council at Nicæa, though the four last Articles and the addition about the HOLY GHOST were annexed by the Second Council at Constantinople; in fact, we are told on the authority of Mark of Ephesus, that it was entirely composed with the general consent of those inspired Fathers by the Divine of Nazianzum. And that the Orthodox Confession of Faith might never be altered through lapse of time, Baronius tells how in the 447th year from our Salvation, Pope Leo set up in the Temple of S. Peter two silver plates, (weighing, says Anastasius, 94½ pounds,) on which he engraved in Greek and Latin the entire holy Creed as we recite it to this day in the Church.[1]

[1] At the close of the sixth century after CHRIST the churches of Spain ventured in the 8th article of the holy Creed, where it says, "Which proceedeth from the FATHER," to add, "And from the SON." This addition was later received also in the churches of Gaul and Germany, next also in those of Italy; and as time went on the Church of Rome herself authorized the addition which Pope John VIII., writing to Photius, called blasphemy. In the time of Charlemagne finally at a Council held in Aachen, envoys were sent to Pope Leo III. to insert the addition. But the Pope not only did not consent, but had made the two silver plates, about which our author tells, having written on them unfalsified the Symbol of the Faith, on the one in Greek, on the other in Latin, and having written below: These words I Leo have set down in love and for safeguard of

The Arians exhibited nine creeds at various false councils, writes Athanasius, and through one tiny iota all but robbed the Church of the great mystery of the dispensation of the Incarnation, allowing the SON of GOD to be called Homoiousios (of like substance) with the FATHER, like Him that is in substance, and a creature fashioned, like ourselves, in the image of GOD, not Homoousios, of one and the same substance. So also the Nestorians by change of a single accent calling the Holy Virgin Theótokos (proparoxyton), born that is from GOD like all other creatures, did not believe her to be Theotókos (paroxyton), Mother of the SON of GOD.

Yet though so many of such influences warred against orthodoxy, in the Patriarchate of Eusebius at Constantinople, of George at Alexandria, of Leontius at Antioch, of Cyril at Jerusalem, and when Felix was Pope in Old Rome, (Jerome bewails this in his Ecclesiastical Writers addressed to Acacius,) and during the reign at the same time of that great beast, the apostate Constantius, who all at that time shared in the Arian madness and supported it, on the other hand the Catholic Church with its trophies of victory stands firm. "And the gates of Hades shall not prevail against it." Matt. xvi. 18.

the Orthodox Faith. And the Westerns, on the testimony of the Abbot Smaragdus, one of those sent to the Pope, who wrote an account of the interview, confessing at the same time that he does not relate the Pope's actual words, only the sense, as far as he could recollect, contend that Leo did not condemn the Filioque, but allowed it should be said and sung, provided it were not added to the Creed. But the ever memorable Nicephorus Theotoces, in his anonymous Answer of an Orthodox to an orthodox brother on the Catholic Supremacy and who are the separaters, and the schismatics, and the separated, &c., very wisely observes that "either the whole account is the false statement of Abbot Smaragdus, or the Pope spoke thus out of complaisance to Charles; because then the Popes were subject to him and to his successors, and after their election used to promise under oath that they would keep faith and obedience towards him. So he submits and is overpersuaded. For when words are contrary to deeds, then the deeds convince, not the words. But the preparation of the silver tablets is a deed; it follows that the words of Smaragdus go for nothing."

OF THE ŒCUMENICAL HOLY COUNCILS.

73. *Ex.* You have told us several times about the Œcumenical holy Councils—explain to us briefly, one by one, what they contain : because so we get clearer understanding also of the very articles of the divine Creed, which you rehearsed.

C. First comes the first Nicene Council, which anathematized Areius, who called the SON of GOD a creature. "Those who say there was once when He was not, and before He was born He was not, and that He arose out of the non-existent, or say that He is of different hypostasis or substance, or that the SON of GOD is created or mutable or variable, these the Catholic and Apostolic Church anathematizes." It defined also about the holy passover that it should not any more be kept on the 14th day of the moon, as was the practice of the Judaizing Christians of Syria, nor on any day except the LORD'S day, and that it should be kept not later than the vernal equinox, to the overthrow of those schismatical bishops who celebrated the Passover on one and the same day with the Hebrews.[1]

Here I cannot refrain from recounting the far-famed marvel of that simple and saintly old man, who, as Gelasius narrates in his Transactions of the Nicene Council, "in order that GOD, Who taketh the wise in their own craftiness, might show that His kingdom consists not in word but in power," overthrew and silenced that great philosopher, who "with frenzied demeanour boastfully attacked the most peaceful Council, in hopes to be victorious, and borrowing boldness

[1] Before the holy and General first Nicene Council, the Asiatic bishops were at variance with the Westerns about the Feast of Passover, which the Asiatics used to keep on the 14th day of the moon, whatever day of the week it might be, but the Westerns on the Sunday after the 14th. The Asiatic bishops, however, cannot be called schismatics on this account, since their practice grounded itself on primitive, and, as they alleged, Apostolic tradition, and the universal Church could not be proved to have more. In fact, when Pope Victor wanted to excommunicate the Asiatics on this ground, the Western bishops resisted him, and in particular S. Irenæus.

from the diabolical trickery of oratory, pressed forward to rebut the truth proclaimed by the Bishops." Then, I say, when "our holy Bishops, on perceiving the man's simple character and his guilelessness of learning, urged him not to venture on the combat for fear of making himself a laughing-stock among the ill-conditioned and the enemies of the truth."

Spyridon was that triumphant old man, the Bishop of Trimuthus, and acquainted with nought else but "JESUS CHRIST and Him crucified." The story is told by Glycas in the Chronicle, by Symeon the Metaphrast, Dec. 12, by Nicephorus, viii. 15, by Rufinus, i. 3. But the philosopher was glad to be beaten by the old man (such are the words of Cedrenus, in the 20th year of the reign of Constantine,) and to all who had gathered to hear, he cried : "Listen, sirs ; so long as I was paying attention to arguments, I matched them with other arguments, and turned aside the assault by the art of speech ; but when, instead of arguments, a sort of divine force proceeded from this old man's mouth, arguments were of no avail any more to array against such force."

This is the force which, as we have had it from tradition, is marvellously seen to be included in a brief epigram by the pious Barbesius, in the life he lately printed at Messina, in Sicily, of this our guardian and patron. The epigram is this :—

> "Spyridon laterem dum dextra strinxit, ab ipso
> En subito tellus exiit, ignis, aqua.
> Sicque Patrem terra, unda et Natum, Pneumaque flamma
> Ostendit, Trinum simplicitate Deum."

This the most wise Metropolitan of Philadelphia, Gerasimus Blachus, translated into Greek :—"With his right hand Spyridon grasped a tile ; thence leapt forth suddenly earth, fiery flame, water. Thus earth declares the FATHER, much water the SON, and flame the SPIRIT, threefold Unity in single nature."

Let any one consider what joy was then felt by Apollo-

dorus of Corcyra, who was then present, one of those inspired Fathers, when, owing to Spyridon's prize of victory, he looked forward in the spirit to the conqueror of that day being the continual city guardian of his metropolis, its vigorous patron and champion. All this favour our Corcyræans owe to one George Calochæretes, grandfather of Asimina, the ancestress of blessed memory of us Bulgari (from whom we get the distinguished right of the custody of the famous Relics,) who, in A.D. 1453, fleeing before the godless and brutal violence of the Hagarenes, transferred from Constantinople such a priceless treasure, with which he so enriched, glorified, and blessed Corcyra.

The second Œcumenical holy Council is the First Council of Constantinople, which anathematized Macedonius, who called the HOLY GHOST a creature, concerning Whom the Divine of Nazianzum thus taught before the Council :—"If He be GOD, He is not a creature, for what is created is reckoned with us, who are not Gods ; but if He be a creature, He is not GOD, for He began to be in time, and whatsoever had a beginning, there was when it was not ; now that whereto the was-not is antecedent, has no proper existence ; but how can what does not properly exist be GOD? Not any one therefore of the Three is a creature," and so on. It anathematized also the Eunomians, who said the SON of GOD was of different substance ; and the Apollinarians, who held that from the womb of the spotless Mother of GOD the flesh of CHRIST went forth without reason ; since they alleged that the Deity performed in CHRIST the operations of the Reason and of the Godhead. It anathematized also Valens and the rest who believed the SON to be in all things like the FATHER, but would not allow CHRIST to be called homoousios, in agreement with the Orthodox, nor homoiousios in agreement with the Arians, nor heteroousios in agreement with the Eunomians, because they said the divine Substance is incomprehensible.

Thirdly comes the Council of Ephesus, which anathema-

tized Nestorius, who said that the All-holy Virgin did not give birth to the SON of GOD personally incarnate of her, but to a mere man, and then He was united to the Godhead, and so he would not in any fashion call the Mother of GOD, as we said, Theotókos.[1] Of this the great Cyril writes:— "We do not preach a man deified, but we confess GOD incarnate. He Who in substance is without mother, and by dispensation is without father on earth, entitled His own handmaid His Mother." And Proclus, then of Cyzicus, whilst the heresiarch Nestorius was sitting in his great church, thus expressed himself before the most holy Council: "We are summoned together here by the holy Mother of GOD, the Virgin Mary, the spotless treasure of Virginity, the reasonable Paradise of the second Adam, the workshop wherein the two natures were united, the assembly-room of the contract of salvation, the bridal-chamber wherein the Word espoused flesh, the living bush of nature, which the fire of the Divine travail consumed not, the truly light cloud, which supported in the body Him Who rides upon the cherubim, the fleece pure and free of the rain from heaven, whence the Shepherd clothed Himself with the sheep, the handmaid and Mother, the Virgin and Heaven, the only bridge between GOD and man, the awful Loom of the Dispensation, wherein the coat of union was mystically woven, whereof the weaver is the HOLY SPIRIT, His attendant the power that overshadowed from on high, His wool the original fleece of Adam; His woof, the spotless flesh taken from the Virgin; His shuttle, the boundless grace of Him Who wore that flesh; the artificer, the Word Who leaped down through the hearing. Who understands? who hath heard? how GOD dwelt in the womb yet without circumscription, and Him

[1] Nestorius blasphemously taught that there was a difference between the SON and Word of GOD on the one hand, and, on the other, Him Who was born of the Virgin Mary, a mere man, only by favour called GOD and the SON of GOD, and united to the SON of GOD, not hypostatically, but by good pleasure and sameness of will.

Whom Heaven could not contain, the Virgin's womb did not straiten."

Fourthly comes the Council of Chalcedon, which anathematized Eutyches the Archimandrite and his fellow-workman Dioscorus, who said that there were two natures in CHRIST before the union, namely, the Godhead and the Manhood, yet afterwards there remained but one nature, namely, the Godhead.[1] Wherefore Flavian of Constantinople "pronounced Him synodically to be perfect GOD and perfect Man at the same time, of one substance with the FATHER as touching the Godhead, and of one substance with His Mother too touching the Manhood. For in two natures, but one hypostasis and one person, we acknowledge one CHRIST, one SON, one LORD: and those who preach two sons, or two hypostases or two persons, but do not declare that our LORD JESUS CHRIST, the SON of the living GOD, is one and the same, we anathematize and pronounce to be alien from the Church."

The same is affirmed by Leo of Rome (whose memory the Church celebrates on the 18th February) in his holy Epistle to Flavian himself. "Either form operates in conjunction with the other, whatsoever it has peculiar to itself, the Word effecting that which belongs to the Word, and the body bringing to pass what belongs to the body—one is conspicuous through miracles, the other falls under ill-treatment. And as the Word is inseparable from the equality of the FATHER'S glory, so the body has not quitted the nature of our race; for one and the same is truly SON of GOD and truly Son of Man, in one respect GOD, as in the beginning the Word was, and was with GOD, and the Word was GOD; in another respect Man, in so much as the Word became flesh and dwelt among us."

On this Epistle's being read before the most holy Council, it is said all the Fathers shouted with one accord, "This is

[1] Concerning Eutyches and the heresies that took their origin from him, see the Rudder, last note in the Introduction to the Fourth Council.

the Faith of the Apostles, this is the Faith of the Fathers, so we all of us believe; the orthodox believe so; anathema to every one that believeth not so." And I observe that among the rest of the testimonies of the holy Doctors of the Church, which refer to this Epistle, namely of Hilary, Gregory the Theologian, Ambrose of Milan, John of Constantinople, and Cyril of Alexandria, there are also three testimonies of the most holy Bishop Augustine (so we read in the very Acts of the Council, Act 2): 1st, from the Epistle to Volusianus; 2nd, in the exposition on the Gospel according to S. John; 3rd, in the treatise on the exposition of the Faith. I observe further that Pope Gregory, called Dialogus, wrote likewise on the Four Holy Councils themselves, as receiving and reverencing them like the Four Holy Gospels of CHRIST. So high is the eminence and authority of the holy Œcumenical Councils.

The Fifth holy General Council is the Second Council of Constantinople, which anathematized Theodore of Mopsuestia, who said that GOD the Word was different from CHRIST Who was troubled by the affections of the soul and the desires of the flesh. It anathematized also the heresy of Peter the Fuller, and all the Patripassians who added to the hymn Trisagion, "Who wast crucified for us," an opinion which the great light of the scholastic theology, John of Damascus, said, "crucified the FATHER and the HOLY GHOST with the SON," Bk. iii. c. 54.[1] It anathematized also many doctrines of the great Origen, as the pre-existence of souls, the animation of the heavenly bodies, the termination of punishment, and the future salvation of

[1] Nicodemus pointed out (Pedal. on 5th Council) that Peter the Fuller was not anathematized by this holy Œcumenical Council, as our author says here, but long before by the Council held against him in Rome in the time of Felix of Rome, and Acacius of Constantinople and the Emperor Zeno. But besides Theodore of Mopsuestia and Origen the Fifth Council anathematized the Reversal of the Twelve Chapters of Saint Cyril of Alexandria composed by the blessed Theodoret (i.e. his twelve anathemas against the doctrines of Nestorius) and the Epistle to the Persian Maris, current under the name of Ibas of Edessa, which is full of Nestorian heterodoxy.

Beelzebub with all his foul legions, and the rest of his absurdities.

The Sixth Council is the Third of Constantinople, which anathematized Macarius of Antioch with all the Monothelites ; who asserted of the two wills and activities of CHRIST : "I speak not of number, but of the divine-human activity of CHRIST, according to S. Dionysius." And it was synodically determined that in the hypostasis of the GOD-Man Word "both forms operate in conjunction each with the other, whatever it has proper to itself ; the Word operating that which is proper to the Word, and the body effecting that which is proper to the body," as we saw it previously defined even in the Fourth Council. But there were some who held with the thrice-cursed Macarius, Honorius of Rome, Sergius and Pyrrhus, and Paul and Peter, all of Constantinople, and Cyrus of Alexandria, whom by name the Council denounced in its 17th Act.

The Seventh holy Œcumenical Council is the Second Nicene Council, which anathematized the Iconoclasts, or Image-fighters, and enjoined the formal worship of the holy Images. Since "the honour done to an image, it says, passes to the original, and he who worships the image worships therein the person of him who is sculptured ; and to them it is right to offer salutation and honourable worship, not however the true Latreia which belongs to our faith ; for in proportion as they are continuously seen through the representation of an image, so much are those who view them stirred to the remembrance of the original, and to regard them with affection."

Honourable adoration is what the holy inspired Fathers call what is generally termed Douleia, which belongs to the images and the Saints, and was so named since "it is offered to the saints as servants and ministers of GOD ;" so teaches the Damascene in his 3rd book on Images, just as "the Emperor, he says, is served when he sees the servant that he loves reverenced, not as Emperor, but as minister and

subject." With like intent Balaam is said to have adored the angel of GOD, Numb. xxii. 31: "And he sees the Angel of the LORD standing in the way, and his sword drawn in his hand, and he bowed down and adored on his face."

Latreia is not given to images or to Saints, or even to the Angels, but only to the GOD and Former; and the first kind of adoration is what the great illuminator of Damascus describes in his treatise on the subject. The first kind of adoration, he says, is by way of Latreia, which we address to GOD Who alone is by nature adorable. In this way the Son of thunder, the evangelical John, Rev. xix. 10, says, "And I fell before his feet (that is the Angel's) to adore him, and he saith to me, See thou do it not; I am thy fellow-servant." According to that command, "Thou shalt not serve nor worship other gods, because I am a jealous GOD," Ex. xx. 5.

In the divine and holy Liturgy we honour the holy Bread and the Wine as sanctified, and as being emblems of the LORD'S Body and Blood; nay, we adore with Latreia, as being then changed into CHRIST'S Body and Blood; since thenceforward CHRIST is found on the Altar, no more symbolically, but actually and essentially. "For I show you not Angels or Archangels, or Heavens and Heaven of Heavens, but the very Master of them all," so wrote the great Chrysostom (1 Cor. Hom. 24) about the Bread of Celebration over which we give thanks.

To the All-holy Virgin neither Latreia nor Douleia is suitable, but the honour and adoration of Hyperdouleia; forasmuch as she alone who is higher than the cherubim and more glorious than all creation, was esteemed so worthy as to receive within her the SON and Word of GOD in such fashion that we can say she was united and identified with Godhead. Her the HOLY SPIRIT overshadowed, the power of the Most High, even of the GOD and FATHER Himself, the entire All-holy Trinity. With her the heavenly hosts rejoice, with her the things on earth dance for joy. And

all the saints are called simply saints, the Mother of GOD is called supremely holy and All-holy, so the reverence of Hyperdouleia itself is due to her, the adoration of Hyperdouleia.

"The holy furniture too is adored, as set apart for GOD. I mean, the holy gospels, patens and chalices, censers, lamps and tables: we adore Mount Sinai and Nazareth, the Bethlehem manger and the cave, holy Golgotha, the wood of the Cross, the nails, the sponge, the reed, the holy spear of salvation, the raiment, the coat, the linen cloths, the swathing bands, the holy tomb, the fountain of our Resurrection, the stone of the sepulchre, Sion the holy mountain, the Mount of Olives too, the sheep gate, the happy grove of Gethsemane: not for their natural qualities, nor with Latreia or Hyperdouleia or Douleia: but because they are receptacles of divine operation, and through them GOD was pleased to effect our salvation." These are the words of the great Father in his 3rd discourse about Images.[1] Thus S. Ambrose in his Funeral Sermon on Theodosius writes of the blessed Helena that "she did not adore the wood of the Cross; for this is a Gentile custom and is the vanity of the ungodly; but she adored Him Who hung upon the Tree and is signified by the Title." The Israelites trembled because of the Ark, we perceive how they honoured, how they reverenced the Tables of the covenant, Aaron's Rod, honouring and worshipping, not wood and stones, but the most venerable dispensation of GOD made in them and through them and the divine good pleasure. Baltasar's kingdom was overthrown because he made the people be served in the priestly vessels: so we read in Scripture.

OF THE PRAYERS AND SUPPLICATIONS BEFORE THE CONSECRATION.

74. *Ex.* What you have said contents us about the holy General Councils. Let us now return to our subject. What

[1] Damascene and Chrysostom.

is the meaning of the Air, waved over the precious gifts at the time when the holy Creed is recited, and why is this added, "Let us stand orderly, let us stand in fear," and the rest?

C. This lifting aloft of the Air signifies the height of the doctrines of the orthodox Faith, set forth in the holy Creed: and the priests wave it with trembling, thus showing how we must with fear and trembling hear and love these things, and so at once is added, "Let us stand orderly, let us stand in fear."[1]

S. Germanus says that the Air is raised at this time and the Gifts are uncovered, as a type of the stone rolled away from the door of the sepulchre. "The Angel, he says, comes up in white array, rolling back the stone of the Tomb with his hand;" since the Air, as he said above, "stands and is spoken of for the stone, with which Joseph made the sepulchre sure." And so the waving of the Air above the precious Gifts shows the great earthquake, which then took place. "And behold there was a great earthquake; for an angel of the LORD descended from heaven and came and rolled away the stone from the door," Matt. xxviii. 2.

Others interpret allegorically that the Air is thus shaken in the air as a symbol in fact of the unclean spirits, which either from licentious self-love and boundless insolence as the Thomists teach,[2] or from spiritual extravagance, as the Scotists maintain, fell like lightning from their thrones, until when Michael supreme over the rest of the powers has said, "Let us stand in order, let us stand in fear," at once that pernicious influence has ceased, the heavenly ranks are at

[1] But the holy Ritual says that the Air is raised, because now has come the time of consecrating the precious gifts. And that whereas the deacon whose business it is to fan the holy gifts is at this time found outside the sanctuary, therefore the priest, or the priests if there be many ministering together, shakes the Air above the gifts. If however it be a high priest ministering, he takes no share in such fanning, as being the work of the inferior ranks; but he bows his head, signifying the obedience to GOD both of his own soul and of the whole Church, (§ 200).

[2] Namely, disciples of Aquinas. This, however, is not the opinion of Aquinas, but the general opinion of the Fathers.

peace, and because of the grace in which alone they were formed, they have been in a moment deemed worthy of the divine blessedness, waiting continually and sinlessly (such is the common interpretation of the Schoolmen) for one endless and unchanging glory.

And this reminder of the transgression and fall of Lucifer, at the reading of the holy Creed, is to the shame and confusion of Heresiarchs, who having no love for the Evangelic doctrines of the Faith have fallen away, thrice miserable! with all their followers into one general pit of the outer fire prepared for Lucifer himself and his angels. On the other hand the Orthodox and Faithful, bringing their reason into captivity to the obedience of the saving Articles of the Evangelic Faith and saying with the Archangel Michael, "Let us stand in order, let us stand in fear," in peace far from schisms, far from presumptuous opinions, heresies and apostasies, hear at once in pledge of the coming everlasting happiness the words

The grace of our Lord Jesus Christ and the love of God even the Father, and the Communion of the Holy Ghost be with us all.

Here you observe that grace, love and communion are adduced as personal attributes of the FATHER, SON and HOLY SPIRIT in the same way as they were adduced by the blessed Paul in 2 Cor. xiii. 14. "The grace, he says, of the LORD JESUS CHRIST and the love of GOD and the communion of the HOLY SPIRIT be with you all. Amen." And love is particularly assigned as the love of GOD even the FATHER, since (1 John iv. 9) "Herein was the love of GOD manifested, that GOD hath sent His only-begotten SON into the world that we might live through Him: herein is love, not that we loved GOD, but that He loved us and sent His SON as a propitiation for our sins." Grace is attributed to the SON, since also "the gift abounded to the many in grace which is by one Man JESUS CHRIST," Rom. v. 15, and

lower down, "Much more they which receive the abundance of grace and of the gift of righteousness shall reign in life by one JESUS CHRIST," Rom. v. 17. Communion is attributed to the HOLY GHOST, since it is clear that He communicated or imparted Himself to the Apostles and the Saints, and it is this which is day by day invoked and communicates, imparts and operates in the Church what transcends reason and thought. "And there appeared unto them tongues parting asunder like as of fire, and it sat upon each one of them; and they were all filled with the HOLY SPIRIT," Acts ii. 3, 4; and afterwards "I will pour forth of My SPIRIT upon all flesh," &c. In Holy Baptism this communion of the HOLY SPIRIT is invoked. "Thou therefore, O King, lover of men, be present also now by the visitation of Thy HOLY SPIRIT and sanctify this water." At the chrism of the Holy Unction we introduce this communion of the All-holy SPIRIT: "The seal of the gift of the HOLY SPIRIT, Amen." And in the divine and holy Liturgy this beyond all else is sought. "O LORD, Who at the third hour didst send on Thy Apostles Thy All-holy SPIRIT, take Him not from us, O good LORD."[1] For "whatsoever the HOLY SPIRIT shall touch, this has been hallowed and changed," the great bishop of Jerusalem in his Catechetics did not cease to cry aloud about this.

Nevertheless properly love, grace, and communion are not personal attributes, but essential, and are of the nature of GOD; and just as the FATHER is LORD, the SON LORD, and the HOLY GHOST LORD; the FATHER immortal, the SON immortal, the HOLY GHOST immortal; the FATHER Almighty, the SON Almighty, the HOLY GHOST Almighty: so the FATHER is love, the SON love, and the HOLY GHOST love: the grace which is in the FATHER, the same is in the

[1] It is prayed for in the words of the Invocation, "And we beseech, and pray and supplicate, send down Thy HOLY SPIRIT upon us," &c. And the prayer, "O LORD, Who didst send Thy All-holy SPIRIT," is intercalated and ought not to be spoken, as we shall show in the following chapter.

SON, and the same is in the HOLY GHOST: and the communion of the HOLY GHOST is none other than the common grace of the Supersubstantial Trinity, as we said at first. And as there is one LORD, not three LORDS; one immortal, not three immortals; one GOD Almighty; so of FATHER, SON, and HOLY GHOST, the love is one, the communion is one, the grace is one.[1]

And the Thessalonian comments concerning this moment in his Temple, how "the doors of the Sanctuary are again shut, since it is not meet for all to see the Mysteries, but only those concerned with the work of the Priesthood. And as there is order of degree among the Angels; for the foremost there share directly in the divine light; the second through the first, and the last through the intervening sets, as Dionysius the wise divine says; so also one may see in the church; for the Celebrant approaches directly to the holy Table; but the Priests and ministers approach through him; and through the priests and ministers the laity partake of the awful Rite and of the Holy Hymns. This people says not 'LORD, have mercy,' but 'For many years, O Master,' praying after a sort that he may prosper in his ministry, and may continue long in the priestly office. And the choirs on all hands sing, in reply to the High Priest, when he promises us through the Blessing (Eulogia,) GOD'S grace and love."

Let us attend to offer the Holy Oblation in peace.

On every occasion the priest moves the people to peace; and according to Chrysostom, in 3rd Hom. to Col.: "When the President of the Church has entered, he says at once, Peace to all; when he gives the blessing, Peace to all; when he orders the salutation, Peace to all; when the Sacrifice is over, Peace to all; peace in the Churches, in the

[1] In the printed Liturgy of S. James the corresponding exclamation stands thus: "The love of the LORD and FATHER, the grace of the LORD and GOD [Neale, SON.—ED.] and the communion and gift of the HOLY SPIRIT, be with you all." Where I think we should read, "the grace of the LORD and GOD, our SAVIOUR JESUS CHRIST."

supplications, in the salutations, once, twice and thrice. and oftentimes he gives it." And of a surety love is, as we said, the most substantial and inward sign of each Christian; and CHRIST had nothing else in His mouth than "Peace to you, Peace I leave to you, My peace I give to you," (John xiv. 27,, whence Nicolas Cabasilas observes how not only ought the holy offering to be in peace, but let this actually be a sacrifice and gift. "And we offer not only in peace, but offer peace itself as a gift and fresh sacrifice."

Mercy of peace, sacrifice of praise.

"For we offer mercy," says he, "and not sacrifice; but mercy is the fruit of firm and unalloyed peace," so the same doctor pursues his comment. And Isidore of Pelusium, (Epist. i.) intends by peace not merely love and quietness, which we are bound to maintain among ourselves, but also the inseparable union with our LORD and GOD Himself, as we said. "Thou gavest us peace, O LORD, mutual concord. But grant us peace, indissoluble union with Thee, that being at peace with Thy Spirit, we may be indivisible from Thy love." And this is what the people answer—

And with thy spirit.

Though other Doctors interpret this as not referring so much to the HOLY SPIRIT, as to the Priest's spirit or his soul which is called spirit and not soul at such like holy moments, as being the faculty which is quickened and divinized by the GOD-imitating rite of divinest sovereignty in the mysteries of CHRIST. The blessed Paul too calls the soul spirit. (2 Tim. iv. 22.) "The LORD JESUS CHRIST be with thy spirit." And the great Chrysostom, 2 Cor. "In the most tremendous mysteries the Priest prays over the people, and the People pray over the priest; for the reply, 'With thy spirit,' is nothing else than this."[1]

[1] Hom. 18. By Spirit is meant the spiritual gift of the priest. Comp. Chrys. 1 Cor. hom. 36. "Wherefore when we begin to speak, the people reply, To thy spirit, showing that in old times they thus spoke, moved not by their proper wisdom, but by the Spirit."

Let us lift up our hearts.

"Then the priest," such is the comment of the blessed Germanus, "lifting up all to the Heavenly Jerusalem above, wherein our feet were standing before the Fall, even in thy courts, O Jerusalem, cries, Look to it; let us hold up our hearts, from things of earth let us raise our perceptions to the King above, and let us do what is pleasing to Him." And all make answer, We lift them up unto the LORD. "Up with our hearts, let us set our affection on things above, not on things upon earth," is the note of Symeon. "And they for their part agree and say they have their hearts there, where our treasure is, where CHRIST sitteth on the right hand of the FATHER."

We lift them up unto the Lord.

"For in truth, at that awful moment," teaches Cyril of Jerusalem, "we must lift up our heart to GOD, and not keep the heart below about the earth and earthly things. Earnestly, therefore, the priest enjoins at that time that all should forsake secular thoughts, home cares, and set the heart in heaven with the Lover of men. Then make answer, We lift them up unto the LORD, agreeing thereto by reason of what you confess. But let not such an one be present as to say with his mouth, We lift them up unto the LORD, but with his mind to keep his thoughts about secular concerns."

Let us give thanks unto the Lord.

So having ascended with mind and heart into heaven, the priest moves the faithful to give thanks to GOD, the great Supplier and Giver of all good things. "Copying the first Priest" is the comment of Symeon of Thessalonica, "when He gave thanks to GOD and the FATHER, before He handed us the Mystery of the Communion, he too before the prayer of consecration, in which the holy gifts are dedicated, offers this thanksgiving unto GOD and the FATHER of our LORD

and GOD and SAVIOUR JESUS CHRIST." And the people reply,

It is meet and right.

Consequently it is not the priest alone, but all the people that give thanks and send the service to GOD. "For neither does he alone give thanks," is the comment of the great Chrysostom, 2 Cor. viii. 24, "but all the people too; for having first received their answer, and upon their agreeing that this is meetly and rightly done, then he begins the thanksgiving."[1] And thus "alone he utters mysteries to GOD alone," as S. Germanus says. And Cyril of Jerusalem, "We are really bound to give thanks, because, unworthy as we are, He called us unto so great grace; because, whilst we were enemies, He reconciled us: because He vouchsafed unto us the spirit of adoption. Thereupon say, It is meet and right. For we, in giving thanks, do what is meet and right: though He for His part did not what was right, but beyond what was right, in that He benefited us, and vouchsafed us so great boons." Here S. Clement, in the inspired promises of the Apostolic Constitutions, introduces a prayer truly holy and of deep compunction, which as a flood brimming with the great things of GOD, and full of all theological teaching, I think it an evident sin to pass in silence.

It is verily meet and right before all things to celebrate Thee Who art truly GOD, Who art before creation. From Whom the whole family in heaven and earth is named; Who alone art unbegotten, without beginning, supreme, and above creation; Who art ever the same and unchanging; from Whom are all things, as though from some starting line they

[1] Hom. 18. From these passages of Chrysostom and Cyril, it becomes clear that this alone ought to be the people's answer, It is meet and right, as our author too has it, not as some assert, It is meet and right to worship, &c. So too S. Germanus, "Let us give thanks to the LORD . . . Because it is meet and right, say the people." (Comp. Lit. of S. James and Apost. Const. VIII. 12.) Concerning Let us give thanks to the LORD, Argentes conjectures, with good probability (III. 2, art. 18) that it signifies not merely the simple thanksgiving, but also the celebration of the unbloody sacrifice, which is called Eucharist.

came into existence. For Thou art knowledge without beginning, eternal vision, ungenerated hearing, untaught wisdom, foremost in nature and alone in essence, and above all reckoning, Who broughtest all out of nothing into being through Thy only-begotten SON ; having begotten Him before all ages immediately by Thy sole will and power and goodness, the only-begotten SON, GOD the Word, the living Wisdom, first-born of all creation, the Angel of Thy great counsel, Thy High Priest, the King and LORD of all nature spiritual and visible, Who is before all, through Whom are all things. For Thou, O GOD eternal, through Him hast made all, and through Him makest the universe worthy of due providence. For by Whom Thou gavest existence, by Him Thou didst give well-being, Thou the GOD and FATHER of Thy only-begotten SON ; Who through Him didst before all make the Cherubim and Seraphim, worlds and hosts, powers and authorities, principalities and thrones, Archangels and Angels, and thereafter didst make through Him this visible world and all that is therein. For Thou didst set the heaven as a vault, and spread it out as a curtain, and found the earth on nothing by pure will ; Who didst establish the firmament and arrange night and day ; Who didst bring forth light from Thy treasures, and in the array thereof didst bring in darkness to give rest to the animals that move in the world ; Who didst ordain the sun in heaven to govern the day, and the moon to govern the night, and didst inscribe the choir of the stars in heaven for the praise of Thy majesty ; Who didst make water for drink and cleansing ; air of life for breathing and utterance of sound by the tongue smiting the air, and for hearing thereby made efficient as admitting the perception of the speech which falls upon it ; Who madest fire for comfort in darkness, to relieve our needs, that we may be warmed and lighted thereby ; Who didst divide the great sea from the land, and make the one navigable, the other to be trodden by the feet ; and didst make the one abound with living things small and great, and

fill the other with tame and wild, and deck it with various plants, and crown it with herbs, and adorn it with flowers, and enrich it with seeds; Who didst gather the abyss together and enclose it in a vast vessel, making oceans stored with salt water in heaps, and didst fence it in with gates of finest sand; Who by winds dost now raise up its crests to the height of mountains, now lay it low like a plain; at one time madden it with a storm, at another smooth it with a calm so as to be easy for shipgoing mariners to journey over; Who with rivers didst gird in the world Thou madest by CHRIST, and flood it with torrents, and drench it with perpetual fountains, and with mountains hem it in to be an immovable most firm seat of earth. For Thou didst replenish Thy world, and adorn it with fragrant and healing herbs, with many diverse animals, strong and weak, for food and labour, tame and wild, with hissings of creeping things, cries of various fowls, revolutions of years, numbering of months and days, with order of seasons, with courses of clouds big with rain, for the seeds of fruit, the support of animals, the system of winds that blow when they are commanded by Thee, for the multitude of trees and plants. And not only didst Thou create the world, but didst make man therein the citizen of the world, manifesting him as an orderly world. For Thou saidst in Thy wisdom, Let Us make man after our image and according to our likeness, and let them rule over the fishes of the sea and the fowls of the heaven: wherefore also Thou hast made him of an immortal soul and separable body, the one out of that which is not, the other out of the four elements; and hast given him in soul reasonable discernment, distinction between piety and impiety, observance of just and unjust, and in body gavest the perception of the five senses, and the power of locomotion. For Thou, O GOD Almighty, through CHRIST didst plant Paradise in Eden eastward, with array of all kinds of trees for food, and introduce him therein as in a wealthy home; and in making him hast given him a law innate, that

at home and in himself he may have the seeds of the knowledge of GOD. And having brought him into the Paradise of delight, Thou grantedst him authority over all to partake thereof, and forbadest the tasting of one only thing in hope of what was better, that if he should keep the commandment he might receive immortality as reward thereof; but when he neglected the commandment, and by deceit of the serpent and advice of the woman tasted the forbidden fruit, Thou didst justly expel him from Paradise, only in Thy goodness didst not overlook him utterly perishing; for he was Thy handiwork; but subjecting to him the creation, Thou hast given him by his proper sweat and toil to provide himself with food, all things being made to grow and increase and ripen by Thee: and in time, having for a short while made him sleep, Thou calledst him with an oath to regeneration; having abolished the sentence of death, Thou promisedst life by resurrection. And not so only, but having poured forth his offspring to a countless multitude, such as waited for Thee Thou didst glorify, but those who revolted from Thee Thou didst punish. And Abel's sacrifice Thou acceptedst as of a pious worshipper, but from Cain the brother-slayer's gift Thou didst turn away, as of one under a curse; and further, Seth and Enos Thou didst accept and Enoch didst translate. For Thou art the Creator and supplier of need, and giver of laws, and recompenser of those who keep them, and punisher of such as transgress them. Who broughtest the great deluge on the world for the multitude of the impious, and deliveredst righteous Noah from the deluge in an ark with eight souls, that there should be an end of transgressors, but a beginning of those who should survive; Who didst kindle the terrible fire over the Sodomite five cities, and didst convert a fruitful land into a salt marsh for the wickedness of its inhabitants, and didst snatch just Lot out of the burning. Thou didst deliver Abraham from the impiety of his ancestors, and appoint him heir of the world, and show him Thy CHRIST; Who foreordainedst

Melchisedec as High Priest of religion ; Who didst exhibit Thy patient servant Job as conqueror of the serpent, author of mischief ; Who madest Isaac the son of promise ; Who madest Jacob the father of twelve sons, and pouredst out his progeny like a multitude, and broughtest him into Egypt with threescore and fifteen souls. Thou, LORD, didst not overlook Joseph, but gavest him as reward for his temperance for Thy sake the sovereignty of Egypt. Thou, LORD, didst not overlook the Hebrews evil entreated by the Egyptians because of the promises made to their fathers, but deliveredst them when Thou hadst punished the Egyptians. But when men had corrupted the natural law, and sometimes deemed creation self-directed, at others honoured it more than they ought, and made it equal with Thee the GOD of all, Thou didst not suffer them to be deceived, but having pointed out Thy holy servant Moses, hast through him given the written law to help the natural law, and didst show creation to be Thy work, and didst banish the error of many gods : Aaron and his sons Thou glorifiedst with the honour of priesthood. When the Hebrews sinned Thou didst chasten them ; when they turned back, Thou didst receive them : the Egyptians Thou didst punish with ten plagues : Thou dividedst the sea, and madest Israel to go through ; when the Egyptians pursued after them Thou didst overwhelm and destroy them : with wood Thou didst sweeten the bitter water, madest water gush out of the flinty rock, didst rain down manna as food from heaven, quails out of the air. Thou gavest a pillar of fire by night for light, and a pillar of cloud by day for shadow from the heat ; Thou appointedst Joshua as captain, and overthrewest by him seven nations of Canaanites ; Thou didst cut Jordan in twain, driedst up the rivers of Etham, pulledst down walls without rams or the hand of man ; for all to Thee be glory, O Master Almighty ; Thee the countless hosts adore of Angels, Archangels, Thrones, Dominations, Principalities, Authorities, Powers, eternal armies ; the Cherubim and six-

winged Seraphim, with twain covering their feet, with twain their heads, with twain flying, and saying with thousand thousands of Archangels, and ten thousand myriads of Angels crying ceaselessly and without pause of silence

THE TRIUMPHAL HYMN.

The holy Church of CHRIST has four principal hymns, and employs them all in this unbloody and most awful Sacrifice: the Angelic Hymn, the Trisagion, the Cherubic Hymn, and the Triumphal Hymn. But though all may be called Angelic and Cherubic, Thrice holy and Triumphal, yet each one has received its particular title. And that hymn is properly called Angelic which at the unspeakable Birth of CHRIST the shepherds heard from the multitude of the heavenly host praising GOD and saying: Glory to GOD in the highest, and on earth peace, among men good-will. About this hymn I observe that in the holy Liturgy it is said mystically, and not aloud like the rest, since we are told that it was heard in the watches of the night. Luke ii. 13. The Trisagion is the hymn, Holy is GOD, which the Church received from heaven, as we said before; and for reverence of the language in which it was then heard in the air, in the way in which the Eastern Church sings it, the Western Church too is wont on the day of the Holy and Great Preparation [Good Friday—ED.] to sing it in our tongue. That hymn is specially called the Cherubic Hymn which is sung at the time of the Great Entrance, viz., We who represent the Cherubim, though we know the name Cherubic Hymn was given also to the words, Let all flesh keep silence, which in old time were sung in the Liturgy. Finally, the Triumphal Hymn is our present subject, which is so called since in it the great GOD is glorified as the LORD of Sabaoth, that is Commander of the armies; and that is it which with unbroken doxologies, with unceasing mouths Isaiah heard uttered in fear and trembling by the heavenly powers before the throne of the glory of GOD.

Holy, Holy, Holy is the Lord of Sabaoth; Heaven and earth are full of Thy glory.

The Church has added besides the earthly hymn (though it is triumphal too) which the children of the Hebrews offered with palm branches and boughs to the Incarnate Word. It is as follows,—

Hosanna in the Highest. Blessed be He that cometh in the Name of the Lord.

And this forasmuch as the Church of Angels and men has become one through CHRIST: whence the Thessalonian also writes, "This hymn too the people cry aloud, showing our giving of praise to be in the future equal with the Angels', and our union with them."

The aim moreover of both one and other in such way as the Church has commingled them is as follows: Holy is the FATHER, Holy is the SON, Holy is the HOLY GHOST: one LORD, one GOD, Master of Sabaoth, the armies: Heaven and earth are full of Thy glory: since all the armies and whatsoever is in Heaven, the very hierarchies of the heavenly ranks, Cherubim, Seraphim, Thrones, Dominations, Principalities, Authorities, Powers, Archangels, Angels; and whatsoever is in earth, Kings and all peoples, rulers and all judges of the earth, young men and maidens, old men with young men, earth and sea and all that is in them; spirits of the righteous and martyrs, Apostles and Prophets, holy men and doctors, confessors and hierarchs; the heavenly Jerusalem and Church of the first-born written in heaven; all, all, both in the world and beyond the world, heavenly and earthly, all that is above the heavens, they celebrate Thee, they bless Thee, they adore Thee, they give thanks to Thee, they glorify Thee, the one LORD and GOD, Holy, Holy, Holy, that art worshipped indivisibly in Trinity and in Unity, FATHER, SON, and HOLY GHOST; Heaven and earth are full of Thy glory.

The militant Church also takes up the hymn, and with

trembling says Hosanna. Oh, that the GOD in Trinity Himself would both save us and glorify us in the highest, (Hosanna is composed of two Hebrew words; הושע hosa' means Save or deliver; נא na means Oh that GOD would do it,)[1] unto the heights of heaven, unto the heavenly kingdom, with the blessed angels themselves. Hosanna, Hosanna in the highest. And they, hearing our petition, answer us with joy, saying, Welcome in the name of the LORD of Sabaoth, the only Master and King. Blessed, blessed be He that cometh in the name of the LORD.[2] And we in turn entreat, Hosanna, oh that GOD would do it, would even save us and glorify us in the highest, unto the very heights of heaven.

Singing, calling, crying, and saying.

These words are multiplied after the fashion of those four-shaped living creatures which Ezekiel saw, viz., of a man, an ox, an eagle, and a lion. Singing refers to the eagle; calling to the ox; crying to the lion; saying to the man. So Germanus in his Ecclesiastical History. On these words I observe that at the moment when the priest utters them, he removes the asterisk, bringing it and the paten together in the form of a cross, that he may show "that no longer through a cloud, as once Moses in the tabernacle of witness, but with unveiled face he beholds the glory of the LORD;" so the same saint interprets. When likewise the celebrant brings all, as S. Dionysius says, to the holy remembrance of that Divine Supper, the chiefest of types, and proceeds to the memorial of the Mysteries, he too utters the holy words

[1] Hosanna is explained, Save, we beseech Thee (Ps. cxviii. 25.) But sometimes it is taken in the sense of hymn or glory; as the evangelist Luke has it (xix. 38,) Glory in the highest.

[2] The words Blessed be He that cometh in the name of the LORD, appear to be understood more suitably as themselves spoken by the Church on earth, because they were used by the multitudes that went before or followed CHRIST on His entering Jerusalem. "In the name of the LORD" signifies either from the LORD, or in the glory of the LORD, according to the Hebrew idiom. (Euthym. on S. Matt. ch. xlv.)

which the SAVIOUR Himself spoke when He celebrated the rite.

Aloud and devoutly.

Take, eat: this is My Body, which is broken for you for the remission of sins.

Choir. *Amen.*

Drink ye all of it: this is My Blood of the new covenant, which is shed for you and many for the remission of sins.

Choir. *Amen.*

Here Theophylact the Bulgarian, in his Commentary, which he wrote on these words of the LORD, puts the question, Why did CHRIST say, Drink ye all of it, and not Eat ye all? And he answers: "Because Judas took the Bread, but ate it not, but hid it to show to the Jews; because JESUS calls the Bread His own Body: the Cup, on the other hand, even against his will, he drank, because he could not anyhow hide it; and so He said, Drink ye all."[1] And these words of our LORD and GOD are said not mystically, but aloud, since we have thus received it that He spoke them to his holy Disciples and Apostles at that Supper, the chief of types.

And straightway the Priest says,

Calling to mind, therefore, this precept of salvation, and all that has been done for us, the Cross, the Tomb, the Resurrection on the third day, the Ascent into Heaven, the Sitting on the Right Hand, the Second Coming this time in glory.

Thine own of Thine own we offer Thee in all and for all.

Seeing that, as we said at the beginning, He is the offerer, He is the offered victim, He too is the receiver, He is both sacrificer and sacrifice, He is the beginning and end of the

[1] Concerning Judas, the common opinion of interpreters is that he ate the bread. Some, on the contrary, said that our LORD distributed the mysteries after the traitor had gone out. But perhaps the GOD-Man added the word All to Drink ye, in order that the heretics might be without excuse who deliver the cup not to all, but to the priests alone.

Mystery. And the people reply, "Thee we celebrate, the GOD and FATHER: Thee we bless, the SON and Word: to Thee we give thanks, the HOLY GHOST. O Trinity in Unity, and Unity in Trinity." This is the teaching of the most holy Germanus. And the Theologian of Nazianzus says: "I hasten not to contemplate the one, and I am shone upon by the Three: I hasten not to divide the Three, and I am carried aloft into the One."

And the priest bows his head again, and prays further.

OF THE CONSECRATION OF THE MYSTERIES.

CHRYSOSTOM.

Moreover we offer Thee this reasonable and unbloody service, and beseech and entreat and supplicate, send down Thy HOLY SPIRIT upon us, and upon these outspread gifts, &c.[1]

O LORD, Who didst send Thy All-holy SPIRIT, &c.

And make this Bread the precious Body of Thy Christ.

Deacon. *Amen.*

And what is in this Cup the precious Blood of Thy Christ.

Deacon. *Amen.*

[1] What Bulgaris means by this &c. I cannot say for certain, because the prayer has no other words between "these gifts" and the words "And make." Perhaps, however, he hints at what comes in the Euchologies and Liturgy-books, "GOD be merciful to me a sinner." Yet this, like the words, "O LORD, Who didst send Thy All-holy SPIRIT," &c., was noted by many as being interpolated, and the words ought not to be said, as in fact they are not said by most priests. 1, because the old MS. copies and some old printed books have them not. 2, because the troparion, O LORD, Who didst send Thy All-holy SPIRIT, &c, is a composition long posterior to Chrysostom and Basil. 3, because they interrupt the sequence of the prayer of consecration. 4, because as Athanasius the Parian observed (Epitome of Divine Doctr. p. 366,) by the insertion of the troparion, an incongruous idea appears; since this troparion is addressed to CHRIST; consequently, when the priest says afterwards And make this Bread the precious Body of Thy CHRIST, he is clearly beseeching CHRIST to make the bread the body of His CHRIST. 5, because in the Liturgy of Basil they also destroy the connection. And it is surprising how the illustrious monk, Spyridon Zerbus, in the edition he brought out of the Euchology, removed the prayer, O LORD, Who didst send Thy All-holy SPIRIT, &c., but yet left "GOD be merciful to me a sinner."

Changing them by Thy Holy Spirit.

Deacon. *Amen, Amen, Amen.*

And the Priest continues praying.

So that they may be to those who partake for awakening of soul, for remission of sins, for communion of the HOLY GHOST, for fulfilment of the kingdom of heaven, for boldness toward Thee, not for judgment or for condemnation.

BASIL.

Therefore, O All-holy Master, even we sinners and Thy unworthy servants who are admitted to minister at Thy holy Altar not for our righteousness, for we have done nothing good upon earth, but for Thy mercies and Thy compassion, which Thou didst pour forth richly on us, take courage and approach Thy holy Altar, and presenting the emblems of the Holy Body and Blood of Thy CHRIST, we entreat Thee, we beseech Thee, O Holy of holies, by the pleasure of Thy goodness, that Thy HOLY SPIRIT may come upon us and upon these presented gifts, and may bless them, and sanctify them and exhibit this Bread to be verily the precious Body of our LORD and GOD and SAVIOUR JESUS CHRIST.

Deacon. *Amen.*

And this Cup to be verily the precious Blood of our LORD and GOD and SAVIOUR JESUS CHRIST.

Deacon. *Amen.*

Which was shed for the life of the world.

Deacon. *Amen.*

Changing it by Thy HOLY SPIRIT.

Deacon. *Amen, Amen, Amen.*[1]

[1] And concerning the words Changing them by Thy HOLY SPIRIT, it was in like manner noted that in Basil's Liturgy they have no place, and ought not to be said, as having been added by some ignorant and venturesome person, (Pedal. note 3 to 19th Laod. can.) Because both the connection is spoiled by this addition and in the old manuscript liturgies it is wanting, and Mark of Ephesus

Then the Priest continues praying,

And all of us who partake of the one Bread and the Cup, that Thou wouldst unite[1] to one another in the communion of the one HOLY GHOST; and let none of us partake of the holy Body and Blood of Thy CHRIST unto judgment or condemnation; but that we may find mercy and grace with all the Saints, &c.

JAMES.

Have mercy on us, O GOD Almighty; have mercy on us, O GOD our SAVIOUR; have mercy on us, O GOD, after Thy great mercy; and send forth on us and upon these presented gifts Thy All-holy SPIRIT, the LORD and Giver of Life, sitting on the throne with Thee the GOD and FATHER, and with Thine only-begotten SON, reigning with Thee, of one substance and co-eternal: Who spake in the Law and the Prophets and Thy new covenant: Who descended in the form of a dove upon our LORD JESUS CHRIST in the river Jordan, and abode upon Him; Who descended on Thine Apostles in likeness of fiery tongues in the upper chamber of the holy glorious Sion, on the day of Pentecost; send down Thy All-holy SPIRIT Himself, O Master, upon us and upon these presented holy gifts.

(arguing that the divine gifts are consecrated not only by the utterance of the LORD's words, but by reason of the following prayer and blessing of the priest through the power of the HOLY GHOST) rehearsing the consecration prayer from the various liturgies, has Basil's prayer without this clause, Changing them, &c.

[1] ἑνῶσαι. The common reading is ἑνώσαις and below ποιήσαις. The Paris Edition of 1560 of the three Liturgies of James, Basil and Chrysostom by Claudius De Sanctis has ἑνῶσαι and ποιῆσαι. We have also seen at a friend's an ancient volume of the Liturgy of Basil wanting at the beginning, in which the reading is in the Infinitive, ἑνῶσαι, and ποιῆσαι. But it has no troparia or any other interpolation into the Prayer of Consecration, nor yet "Changing them," &c., nor any answer of the people to Let us give thanks unto the LORD, excepting only, It is meet and right.

Aloud and devoutly.

That coming with His holy, good and glorious presence He may sanctify and make this Bread the holy Body of Thy CHRIST.

People. *Amen.*

And this Cup the precious Blood of Thy CHRIST.

People. *Amen.*

That it may be to all who partake therefrom for remission of sins and for eternal life, for sanctification of souls and bodies, for fruitfulness in good works, for establishment of Thy holy Catholic and Apostolic Church, which Thou didst found on the rock of Faith, that the gates of Hades prevail not against it, delivering it from every heresy and from scandals and all that works iniquity, maintaining it unto the end of the world.

SAINT CLEMENT.

Calling to mind therefore His passion, and death and the Resurrection from the dead, and the return to heaven, and His second future coming, wherein He comes with glory and power to judge the quick and the dead, and to render to each one according to his works ; we offer to Thee, the King and GOD, according to His institution this Bread and this Cup, giving thanks to Thee through Him for that Thou hast vouchsafed us to stand before Thee and to minister to Thee ; and we pray Thee to look propitiously upon these gifts presented before Thee, O Thou GOD Who hast no lack, and to be pleased with them for the honour of Thy CHRIST ; and to send down Thy HOLY GHOST upon this sacrifice, the witness of the sufferings of the LORD JESUS, that He may declare

This Bread to be the Body of Thy CHRIST,
And this Cup to be the Blood of Thy CHRIST ;

That those who partake thereof may be confirmed unto piety, may obtain remission of sins, be delivered from the

devil and his deceit, be filled with the HOLY GHOST, be worthy of Thy CHRIST, obtain eternal life, when Thou, Almighty Master, art reconciled to them.

MARK THE EVANGELIST.

To Thee, O LORD our GOD, out of Thine own gifts we have offered Thine own before Thee ; and beseech Thee and entreat Thee, O good Friend of men, send forth from the height of Thy sanctuary, out of Thy ready habitation, from Thine unbounded bosom, the Very Paraclete, the Spirit of truth, the Holy One, the LORD, the Life-giver, Who spake in Law and Prophets and Apostles, Who is everywhere present, and fills all things, inwardly working of His own prompting not as servant, on whomsoever He will, sanctification by Thy good pleasure, Who is single in nature, abundant in activity, the fount of divine gifts, of one substance with Thee, Who proceedeth from Thee, Who sitteth on the throne of Thy kingdom and of Thy only-begotten SON our LORD and GOD and SAVIOUR JESUS CHRIST : as well too on us and on these loaves and on these cups Thy HOLY GHOST to sanctify and consecrate them, as the All-powerful GOD.

And to make the Bread the Body,

And the Cup the Blood of the new covenant of our LORD and GOD and SAVIOUR and Supreme King Himself JESUS CHRIST.

That they may be to all of us who partake of them, for faith, for awakening, for healing, for temperance, for sanctification, for renewal of soul, body and spirit, for communion of the blessedness of eternal life, and immortality, for the glorifying of Thine All-holy Name, for the forgiveness of sins ; that in this as in everything Thine All-holy, and honourable and glorified Name may be glorified and celebrated and hallowed together with JESUS CHRIST and the HOLY GHOST.

OBSERVATIONS OF THE DOCTORS.

According to the Commentary the priest blesses the precious gifts, since we have had it so handed down, that CHRIST did so. "Having taken the Bread in His holy, unstained, spotless and immortal hands, He looked up to heaven and showed it to GOD even the FATHER, He sanctified, blessed, (though we know not the character of that blessing) He filled it with the HOLY SPIRIT and gave it to His holy Disciples and Apostles, saying, Take, eat and drink thereof." For this reason no Mystery is celebrated without blessing, and without the sign of the Cross. "For all things by it are accomplished in relation to us; if we must be born again, a cross is made: if that mystical food must be changed, if one is to be ordained, or whatever else one has to do, everywhere this symbol of victory is with us," such is the comment of the great Chrysostom in the 34th homily on S. Matthew's gospel. We learn that Basil (Ep. 27 to Amphilochius) for this reason named this sign of the Cross The first and most general Sign.

The fans, at these holy moments, the wise Jobius indicates, are used more frequently than at other times. "That they may not suffer those who are engaged in the rites to rest in the visible, but being elevated above everything material with the spiritual eye to pass through things visible to the invisible view and that extraordinary beauty:" thousand thousands ministered to Him and myriad ten thousands stood before Him. We spoke above of these fans as a type of the heavenly powers. S. Clement adduces also another more material use of the fans, because they still use the fans to drive away the flying insects from the holy gifts at the time they stand uncovered. "Let two Deacons, he says, on either side of the Altar hold a fan of thin membranes, or a peacock's feather or one made of linen, and deftly drive away the small winged animals."

Concerning the approach of the All-holy consecrating SPIRIT, we learn from Amphilochius that he used to see

with his own eyes, when the great Basil was offering the Liturgy, the SPIRIT descending on the gifts. And according to the learned Moschus (ch. 150) that pious Bishop once coming to a stop and not concluding the holy Liturgy, on being asked the cause replied, Because I did not see as usual the holy approach of the HOLY GHOST. Ch. 27. Another inspired Father always, as often as he offered the Sacrifice, was wont plainly to see the All-holy SPIRIT Himself overshadowing the gifts, and openly used to say, "When I perceive the approach of the HOLY SPIRIT, then I proceed with the Liturgy." And as the blessed Proclus narrates about the Apostles, "They expected the approach of the HOLY GHOST, that by His holy presence He might declare and manifest the Bread presented for celebration, and the Wine mingled with water to be that very Body and Blood of our SAVIOUR JESUS CHRIST."

Now this Sacrifice is called an unbloody service, since there is no slaying or blood-shedding therein, such as the priests of the Old Law and the Gentiles customarily performed. Still though it is and is called Unbloody, it is not bloodless, since we have in it the Blood of the LORD, that very Blood which flowed from His Side, as he of the golden mouth says, 1 Cor. ix. hom. 24.

And doubtless after the Consecration and the transcendent Transubstantiation of these spotless most awful Mysteries, at this holy and supercelestial Altar, there is found on the holy Table no longer mere Bread or mere Wine, no type and semblance of the Body and Blood of CHRIST, or figure, as the definitions of the Seventh holy Œcumenical Council say: not the Incarnate JESUS by grace operating in the Bread and Wine, and imparted to the Faithful, (away with the blasphemy!) but truly, actually, and substantially our true GOD and true Man Himself; Who was conceived by the HOLY GHOST in the spotless womb of the ever-virgin Mother of GOD; Who without seed was born of her; the very One Who was crucified and buried, and rose in glory,

and was received up into heaven ; Who sitteth on the right hand of GOD, even the FATHER, though the accidents of Bread and Wine (the Schoolmen called them Species) are alone seen, and nothing else. I believe, O LORD, and confess, proclaims the Catholic Church, that Thou art truly the CHRIST, the SON and Word of the living GOD.

"He Himself said" (I quote from the most holy Germanus,) "This is My Body, This is My Blood. He Himself gave command also to His Apostles, and through them to the whole Church to do this ; for He says, Do this in remembrance of Me. He would not have commanded to do this, unless He meant to confer power to be able to do this. And what is the power? the HOLY SPIRIT, the power which equipped the Apostles from on high, according to what was said to them by the LORD : Sit ye in the city Jerusalem until ye be endued with power from on high. This is the result of that arrival ; for having once arrived, He has not quitted us, but is with us, and will be with us to all eternity."

And as "through the throat, food and drink descend into the stomach, (explains Samonas of Gaza, in his Dispute with Achmed the Saracen,) and what is dense passes downwards, but what is light turns into juice and keeps above ; and as the liver being warm and spongy, draws up and makes blood, and as it were by channels waters the whole body through the veins, distributing the food which has been made into juice and blood in the stomach, as it is supplied to each several organ, whatever its nature is, bone to bones, marrow to marrow, muscle to muscles, eyes to eyes, hair to hairs, skin to skin, nail to nails, and thus growth takes place from childhood to manhood, the bread and drink becoming to the individual body and blood ; in the same way I would have you understand our Mystery takes place ; for the priest places on the holy Table the Bread and likewise the Wine, and when he prays at the holy invocation, the HOLY GHOST comes down and approaches the presented elements, and with the fire of His Godhead changes

the Bread and Wine into the Body and Blood of CHRIST, no less than the liver changes the food. Or dost thou not allow that the All-holy SPIRIT can effect what thy liver is able to accomplish?"[1]

And John Damascene (Orthodox Faith, iv. 86) writes: "GOD said in the beginning, Let the earth bring forth herb of grass; and till this day, when there has been rain, it produces its proper growths, compelled and enabled by the Divine command. GOD said, This is My Body and This is My Blood, and Do this in remembrance of Me; and by His Almighty command, this happens until He comes; for so He said, until He should come. And through invocation, the overshadowing power of the HOLY GHOST becomes rain to the new husbandry. For as all things which GOD did, He did by the operation of the HOLY SPIRIT, so now too the operation of the HOLY SPIRIT accomplishes what is beyond nature," and so forth.[2]

Chiefly calling to mind the All-holy spotless Virgin.

After the priest has besought our All-merciful Master and GOD that the holy gifts may be for sanctification and salvation of those who worthily partake of them, which is the

[1] And yet this which the Saracen Achmed allowed, the Protestants do not allow. But observe that long before Samonas, S. Gregory of Nyssa (in the Treatise how the consecrated element is changed into the Body of GOD the Word, &c.) employed much the same illustration. As the body, he says, which GOD the Word assumed from the Virgin, was nourished by the bread, so also at the holy Table the bread is changed into the Body of GOD the Word, not through the process of food, but at once being sanctified by the word of GOD and prayer.

[2] Observe that in all these passages of the Fathers the Bread and Wine are changed into the Body and Blood of CHRIST by the invocation of the All-holy SPIRIT, as is evident also in the prayers quoted above by our author from the different liturgies, not by the mere utterance of the LORD'S words, This is My Body, This is My Blood, as the Latins lay down, who have removed from their liturgy the Invocation, that is to say, the most essential part, without which the mystery is not accomplished. A vast number of other testimonies from the Fathers, and the refutation of the arguments of the Latins, will be found in Argentes (Against Azymes, vol. 2.)

principal end of the Mystery, he makes mention at once of those who have gone to their rest in faith, Ancestors, Fathers, Patriarchs, Prophets, Apostles, Heralds, Evangelists, Martyrs, Confessors, Ascetics, and every spirit made perfect in faith. And if you should say, What is the use of the priest mentioning them and entreating for the saints, if they themselves entreat GOD for us, and have no need of our prayer? Nicolas Cabasilas gives you the answer: "In these words there is not contained a single supplication to GOD for the Saints, nor does the Priest pray for them any of the customary things; but having remembered the rest of the faithful who are laid to sleep, he at once adds the prayer for them: Give them rest, he says, where the light of Thy countenance surveys them; but in the case of the Saints quite the reverse; for he makes no intercession on their behalf; but rather urges them to be intercessors; for when he has spoken of them and numbered the Saints, he proceeds: By whose intercessions look on us, O GOD." And certainly the Saints need not anything from us; yet as we said in passing, in the interpretation of the Great Collect, they are mentioned for three reasons in the Liturgy; because they mediate for us with GOD, that we in turn may give them the honour and glory which are due to them; and that we may imitate them; and that we may have a share, so far as is possible, in their sanctification.

But specially prominent in intercession we mention the direct Mediator with GOD, exalted above all creation, and our most public Patron; and not mystically, but aloud and specially, not only because of the activity of her mediation, but also because of the veneration of hyperdouleia which duly belongs to her, as Queen of all Saints, and higher than the very Cherubim. The words are said aloud, Specially remembering the All-holy, spotless, most highly blessed One, our glorious Lady, Mother of GOD, and ever Virgin Mary. And the people magnify her distinguished excellence, and most majestic name.

OF THE EXALTATION OF THE MOTHER OF GOD.

Singing her that is more honourable than the Cherubim and incomparably more glorious than the Seraphim, who without corruption bore GOD the Word : We magnify thee the very Mother of GOD.

We spoke of there being nine ranks of the heavenly powers, and of the hierarchies as three. "First," according to S. Dionysius, Heavenly Hier. vi., "that which is round about GOD, and before the rest is affirmed by tradition to be immediately united in attendance on Him, which embraces the holiest Thrones, the many-eyed Cherubim, and the many-winged Seraphim. The second Hierarchy, which is made up of the Authorities, and Dominations, and Powers. The third, which is the array of the heavenly Angels, and Archangels, and Principalities."—They are named Seraphim, according to the same Dionysius, book vii., because they set on fire and warm, and for their cleansing power. Cherubim are so named for the extent of their knowledge or the spread of wisdom. Thrones, so called from being removed from all menial submission, and being immovably and steadily established with their entire powers round what is highest.

From the 8th book of the same author : "Dominations, so called because of their discipline without slavery, and free from all menial submission. Powers, because of the masculine and unchangeable courage in all the divine operations which concern them. Authorities, because of the joint submission of the Divine Dominations and Powers, the well regulated and unconfounded order respecting the divine succours."

From the 9th book of the same : "Principalities, because of the godlike faculty of governing, and leading with holy order, and ruling others as governors. Archangels, since they in goodly form declare to the Angels the thearchic

brightness. Angels, so called as discharging the sacred ministry towards us."

The All-holy Virgin surpasses without comparison all the heavenly Ranks, all the Hierarchies. And there is no grace or advantage of all we have described agreeably with Dionysius as belonging to the incorporeal squadrons, that is not found with special abundance in the Virgin, and that does not abound in incomparable eminence.

If the Seraphim set men aflame with yearning after GOD, if the Cherubim teach, if the Thrones judge, if the Dominations administer, if the Powers defend, if the Authorities bridle, if the Principalities foster, if the Archangels carry the good news, if the Angels protect, according to the interpretation of the heaven-illuminating initiated of the heavenly Hierarchs; the All-pure Virgin protects us more than the Angels, brings us good news more than the Archangels, fosters us more than the Principalities, bridles our passions which destroy the soul more than the Authorities, helps us more than the Powers, orders us more than the Dominations, gives us justice more than the Thrones, teaches and instructs us more than the Cherubim, kindles in us love toward GOD more than the Seraphim.

If the Angels continue their ministries, the Archangels their embassies, the Principalities their wonders; if the Authorities give courage, the Powers eminence, the Dominations self-rule; if the Thrones surpass in justice, the Cherubim in wisdom, the Seraphim in love; the All-pure Virgin from being ministers of deceit and Satan renders us sons of GOD and ministers of the Kingdom; ceases not to make intercessions unto GOD for us, to perform wonders beyond measure, transcending all belief; to give us real courage, and inheritance of an endless Kingdom; as our most prudent advocate and direct mediator, she makes us righteous, she loves us, she makes us wise.

If the Seraphim give perfection, the Cherubim teach distinctions, the Thrones dispose, the Dominations command,

the Powers operate, the Authorities preserve, the Principalities overlook our general good, the Archangels dispense the gifts of Faith, the Angels perceive what is useful in each case; the All-pure Virgin always helps us, always governs us, always oversees us. She protects us, she operates in us, she commands us, she guides us, she is the saving power which makes the world to be what it is, she is the thrice happy and blessed perfection of the Faithful.

In brief we know that the Hierarchy about which we are now speaking is nothing else (Heavenly Hier. iii.) than a holy order and science and activity, likened to the divine as far as possible, and leading on in proportion to the divine original to the splendours allowed it from GOD; the All-pure Virgin, full of wisdom, all boldness, all activity, mediating between GOD and man, as GOD'S Bride and GOD'S Mother, herself protecting us, imparts the Godlike splendours of the Blessed Trinity, lifts us up and brings us near, as far as may be attained, to that much desired beauty, to that essence and transcendent power, to that self-begotten and truly desirable One, the self-sufficing, the essentially eternal. The Angels (Angels are mentioned and stand in general for all the heavenly ranks) were stationed as ministers only and servants of the great counsel of the Virgin-Mystery of the God-Maiden heaven-wedded; and what is more, the Very Mystery which was hidden from eternity, we have learned was not even manifested to the Angels. "Come hither, Angel," (Chrysostom makes his Sermon on the Good Tidings,) "be thou ministrant of a fearful Mystery; wait upon a hidden wonder; I would have it lie concealed from the powers in heaven; to thee only I open the Mystery: go thou to the Virgin Mary; hie to the city of human life, whereof the Prophet spake, Glorious things were spoken of thee, City of GOD; hie to the eastern gate; hie to the dwelling meet for Me the Word; hie to the second heaven on earth; hie to the light cloud, signify to her the shadow of My presence; hie to the sanctuary prepared for Me; hie to the marriage-hall of My

Incarnation ; hie to the pure bridal-chamber of My birth in the flesh ; speak into the ears of the spiritual ark, prepare for Me the doors of hearing." "Away," Cosmas likewise sings, and all the holy Church of CHRIST, "away, O Angel, to her that is more honourable than the Cherubim, and more incomparably glorious than the Seraphim ; magnify, publish her fame, resound her glory ; true Mother of GOD, thee we magnify."

Xanthopulus began, but was not able, he says, to get to the depth of magnifying her. Whosoever will, let him see the answer which he himself gave, so rich on this subject, to the Neophyte fresh from the Guide. For my part I am content to remark with him,—I. The composer of the song was not so much Cosmas the poet, as the impersonated Wisdom of GOD, which enlightened him to weave so praiseworthy a strain to the Virgin. II. The inspired hymn itself was composed specially to be sung at the Service of the holy Passion for the exaltation and comfort of the very Mother of the Crucified when she was humbled and afflicted. III. It was written at the ninth hour, since the ninth ode is we find appropriated and belongs to the Virgin. IV. It begins artistically with the accusative (*αἰτιατικὸς*) case ; since we believe the Maiden whose praise is sung to be undoubted cause (*αἰτία*) of our salvation. V. Although the epithets which are here attributed to the God-Mother appear to be comparative, yet the adverb *Incomparably* expresses with clearness the superlative degree, the Virgin most excellently glorious of the heavenly Powers. VI. That the summit of the superlative degree may be retained for the GOD in Trinity alone, the origin and root of all worship, the Virgin is praised only as more honourable in the comparative, as being infinitely inferior to the Creator, though highest of created beings. VII. Since the Cherubim and the Seraphim are the loftiest rank, without any intermediate, of the heavenly companies, the poet by calling the Virgin more honourable than the Cherubim, and incomparably more glorious

than the Seraphim, aims at distinguishing her from all the heavenly ranks indifferently, and consequently from every visible and invisible creature. VIII. And certainly, other creatures receive only a general contribution from GOD ; the heavenly ranks receive what are called the divine rays, or efflux of the first light ; but the All-pure Virgin received the light whole, bore the whole SON and Word of GOD, and in her dwelt all the fulness of the Godhead bodily. IX. Artfully therefore even Cosmas kept silence about the Thrones, though they themselves belong to the highest ranks of the first Hierarchy, since the throne of the Great King is the actual living Temple of GOD, the spacious chamber of the nature that cannot be contained, the Virgin who in her womb submerged Mother Eve's death.

Who without pollution gave birth to God the Word.

Without pollution since the stainless Mother of GOD was Virgin before the birth, Virgin while she gave birth, Virgin after the birth, ever virgin. She admitted no corruption at her pure holy conception, nor pollution at the inexplicable birth of the GOD and Word, nor thereafter. In agreement with the holy Catholic and Apostolic Church of CHRIST Chrysostom teaches (Matt. Hom. 5) : "When she had thus become a mother and was visited by new pains and strange lying-in, Joseph being a just man would not have endured thenceforth to know her." Let the opponents of Mary rave as they will, who in their utter depravity have ventured to say that Saint Mary the ever virgin (Epiphanius records it in the 2nd vol. against Heresies) "after she had given birth to the SAVIOUR, was united to Joseph." The word *until*, which was such a cause of stumbling to them, he who was golden of tongue and heart thus moves out of the way. "He knew her not until she brought forth her firstborn Son. Until, he says, is here placed not that you should suppose that afterwards he knew her, but that you may learn that before her travail the Virgin was absolutely in-

tact. Why then, he asks, has the evangelist put Until? Because this is often the way with Scripture, and to apply this expression not in reference to any limited period, for it is said about the Ark, The raven returned not until the earth was dried ; although it did not come back afterwards either. And speaking about GOD the Scripture says, From everlasting even to everlasting Thou art, herein not laying down limits," and so forth.[1]

Thee we magnify the true Mother of God.

True Mother of GOD : in refutation of Paul of Samosata and his followers, who thought that Mary suckled a mere Prophet, gifted only with divine grace and wisdom. True Mother of GOD : in abhorrence of the Theodotians, who taught that the very Mother of GOD gave birth for us not to GOD, but to a simple and mere man. True Mother of GOD : to put to shame the Valentinians, who agreed that the Mother of GOD had acted as a channel, and that CHRIST had drawn His body not from her but from heaven. True Mother of GOD : in refutation of the Arians, who said that the SON and the SPIRIT were created, and believed that the SAVIOUR CHRIST had gotten flesh only from Mary. True Mother of GOD : in abhorrence of the Semiarians, who taught that the Virgin ever virgin gave birth to CHRIST not of one substance with GOD and the FATHER, but of like substance, like to Him in all things. True Mother of GOD : to put to shame the Photinians, who pretended that

[1] The Inspired Fathers have produced many passages of Scripture in which Until (ἕως, μέχρι, ἕως οὗ) does not define a period but means *always*. Of this kind are the following : "The Jews therefore did not believe about him that he was blind and had received his sight, until they called the parents of him that had received his sight" (John ix. 18) because even after this they did not believe. "Until I come, give attendance to reading, to exhortation, to doctrine," (1 Tim. iv. 13), that is, always. "Sit on My right hand, until I make Thy foes the footstool of Thy feet," (Ps. cx. 1.) "For I will not leave thee, until I have done all these things that I have spoken to thee of," (Gen. xxviii. 15.) "Howbeit death reigned from Adam unto Moses," (Rom. v. 14.) "For until this day, when Moses is read, a veil is laid over their heart," (2 Cor. iii. 15.) "And lo, I am with you always unto the end of the world," (Matt. xxviii. 20.)

the Mother of GOD Mary gave birth to the Word non-existent, deprived of all substance, the Word of utterance. True Mother of GOD: in refutation of the Aetians, who allow that from the HOLY GHOST, as from a creature the Virgin conceived the SAVIOUR CHRIST, and gave birth not to GOD, but to a creature, and something unequal. True Mother of GOD: in abhorrence of the Manicheans, who considered that the Mother of GOD Mary in seeming only and appearance gave birth to CHRIST; just as His precious sufferings were altogether in appearance. True Mother of GOD: to put to shame the Nestorians, who believed the Virgin to be Mother of CHRIST, and Bearer of GOD,[1] and child of GOD, not Mother of GOD, dreaming of two Sons, one from GOD, one from the Virgin. True Mother of GOD: in refutation of the Sabellians, who insisted that the Virgin gave birth not to the SON, but to the FATHER, and that He made the Word issue to us intelligible, uttered. True Mother of GOD: in abhorrence of the Anomœans, who said that Mary gave birth to CHRIST having no equality in substance with the FATHER, even as also was the HOLY GHOST. True Mother of GOD: to put to shame the Eutychians, who insisted that the Virgin gave birth to our LORD and GOD, of one nature and of one substance with the FATHER, become man only in appearance. (See Epiphanius of Cyprus, John of Damascus, Armenopulus, and others in their books on Heresies.) True Mother of GOD: the one, who according to the faultless inspired definitions of the Catholic Church, as we heard above, gave birth to one CHRIST, one SON, JESUS the GOD-Man, perfect GOD and perfect Man at the same time, of one substance with the FATHER as touching the Godhead and of one substance with His Mother as touching His Manhood.

> "From childless mother new offspring, who without seed
> Begat fresh offspring: whose generation was twice-born."

[1] Theophorus, Bearer of GOD, was applied by the impious Nestorius not to the Mother of GOD, but to CHRIST. (See John Dam. Orthodox Faith, III. 56.)

So Cottunius of Berœa teaches on this point (Greek Epigr. II. 2) on the passage, In Thee, O full of grace (or highly favoured) all creation rejoices, which is usually sung in the Liturgies of the great Basil, the much renowned wonder is sung, which in the 14th century we learn took place through the ever-Virgin at Mount Athos. "In the days of the most holy Patriarch the Lord Philotheus, writes the History, that most pious Lord James Pricanas being superior in the holy Laura of Athos, the most holy Patriarch Callistus decreed that they should sing this during the celebration of the divine Initiation, at the time of the Diptychs; but the most holy Patriarch Philotheus decreed that they should sing It is meet,[1] as shorter. It happened then to be the Waiting for the Lights on a Sunday or a Sabbath, I forget which; and Gregory of Alexandria tells a Domestic of the choir named Gregory to sing the anthem In thee rejoiceth. Some however objected, being on the side of Philotheus. But Gregory of Alexandria again enjoined him to say this. The Domestic accordingly sang it. And in the evening at the close of the vigil, all being seated, the Domestic fell into a light slumber, and sees our Lady the Mother of GOD standing over him and saying, Take thy singing fee, O Domestic, and I thank thee much. And having said this, she gives him with her own hand a gold piece, which hangs to this day on the holy image of the very holy Mother of GOD in the venerable Laura of Athos. So from that time the miracle being noised about everywhere, the Church ordained that it be sung perpetually by all, both when the Liturgy of Basil the Great is celebrated and on Fasting days," &c. I said that the miracle happened in the 14th century; because, as appears in the Chronology of Marcuardus, Callistus of Constantinople ascended the

[1] [This anthem in the Liturgy of S. James is as follows: It is meet that we should truly bless thee, the Theotokos, the ever blessed and all-spotless, the Mother of our GOD, more honourable than the Cherubim and incomparably more glorious than the Seraphim, who didst without corruption bear GOD the Word, thee the true Mother of GOD we magnify.—ED.]

Patriarchal Throne in the year 1360 after CHRIST, and two years later Philotheus was chosen his successor.

OF THOSE WHO ARE COMMEMORATED, OR THE DIPTYCHS.

Whilst It is meet, or this other, In thee rejoiceth is being sung, the Priest within commemorates whom he will of the living and dead : since not only we who are alive receive the remission of sins, by partaking in the fear of GOD of those holy and spotless Mysteries, but the very dead according to Saint Germanus are summoned with the Prophets and Apostles and Martyrs to enter in and recline with Abraham and Isaac and Jacob at the mystical Table of the kingdom of CHRIST. The intercession of Gregory Dialogus was of great assistance to the salvation of the Emperor Trajan, a persecutor of the Church : Thecla the first martyr helped much the renowned Falconilla : the great Macarius helped much a gentile skull which he lighted on : Theodora helped much Theophilus the Iconoclast. How much more shall the souls of the orthodox and pious who have departed in the faith find assistance and refreshment through the infinitely powerful sacrifice of the Body and Blood of CHRIST ?

" What must I say ? (writes Glycas, Ep. 26, on the power of the holy Prayers.) For what the things of the world given the poor cannot do, this the prayer of a righteous man wonderfully did, for Gregory Dialogus the Great entreated GOD for pardon of sins for the Emperor Trajan, who had ended his life in impiety, and did not fail of his request ; moreover the Protomartyr Thecla besought GOD for a Greek woman, named Falconilla, and freed her from eternal torments. And the great Macarius meeting in the road with the dried up skull of the High Priest of the idols, questioned it what it yearned to learn, and heard from it in reply, for GOD then inspired it with the word of truth : When thou art offering the sacrifices for the dead, then we feel a slight respite." And Zonaras in the life of the Emperor Michael

son of Theophilus, writes: "And the Queen they say most warmly entreated the Patriarch and the rest of the High Priests and Monks to offer common prayer to GOD, that her King and consort might find salvation, and that they would most warmly entreat of GOD that He would not overlook the petition of His servants, but that He would vouchsafe pardon to the Emperor Theophilus. But no one will disbelieve unless one who thinks that the intercessions of the Saints with GOD cannot effect much, and does not know how to measure the goodness of GOD against the ignorances of men." Gennadius writes to the same effect, and Nicephorus Callistus, and Nicolas of Athens, and many others; particularly in his book on the Departed, Damascene asserts about the miracle regarding Trajan that it had unquestioned currency in his day as well in the East, as in the West.[1]

Firstly remember, O Lord, our Archbishop.

Acknowledging GOD and the FATHER as holding authority over things in heaven and on earth and under the earth, the Priest offered as we saw the holy memorials first of all

[1] In all the Liturgies after the consecration of the precious gifts there are prayers for the departed orthodox, and those who disapprove prayers for them, as formerly the Aerians and in our time the Protestants, disapprove of apostolic tradition. (See Epiph. Hær. 75.) But it is worth reading all that Cyril of Jerusalem writes about the mention of the departed in the Divine Initiation, (Cat. Myst. 5.) "Then also on behalf of the holy fathers departed beforetime, and bishops and all in general who have previously fallen asleep among us, believing it would be the greatest benefit to the souls, for which prayer is offered, when the holy and most awful sacrifice is presented. And I would fain persuade you by example; for I know many people speak thus, What is a soul profited when it quits the world with or without its sins, if it be remembered in prayer? Supposing some king should banish those who had rebelled against him, then those who differ from them should weave a crown on behalf of those under punishment, and present it to him, would he not give them remission of their penalties? In the same way we too offering prayers to Him on behalf of those who have fallen asleep, even though they be sinners, weave indeed no crown, but offer CHRIST sacrificed on account of our sins, and propitiate the Lover of Men for them and ourselves." Moreover Chrysostom admirably sets forth this subject in the moral teaching of the 41st Homily on 1 Cor., the burden of which is that we should not mourn bitterly those who die.

the Saints, secondly of us who are alive, and thirdly of the dead. And as in the order of the Church Triumphant he mentioned aloud and chiefly as Queen of all male and female the ever-Virgin and Mother of GOD : so now he mentions in the first instance and publicly the High Priest, as the governing power of our holy Church Militant, beseeching that he may be kept not only in length of life but also in Orthodoxy, rightly dividing the word of Gospel Truth. And this because the Church has suffered much, the Orthodox Faith has run great risks from the most eminent High Priests ; the world has wept sore over the Sun being darkened, over the Moon abiding without light oftentimes, the Stars fallen from heaven, the prominent Priests and High Priests leaders of schisms and heresiarchs, grievous wolves, not sparing the flock. Glory be to Thee, O LORD, Glory be to Thee, O LORD, we read in the 5th Act of the holy Council assembled at Constantinople under the Patriarch Menas that all the people cried aloud about this in the Great Church, when they heard in one unbroken flow the Reading of the Diptychs, the peaceable assembly of the councils and the concord of the Fathers.

The Diptychs were two boards fastened together like those which we see Moses who saw GOD holding in pictures—on these were written the names of the Orthodox, and as we learn from the holy Fifth Œcumenical Council, the deacon used to read them on these occasions before the Altar, although this Reading of the Diptychs took place also within the hearing of all at the Ambo. "The Diptychs to the Ambo, the Diptychs to the Ambo. Now produce the Diptychs," the people used to shout aloud to John of Constantinople in the days of Justin and Helena the august Emperors. They were of three kinds. Diptychs of the Saints, Diptychs of the Living and Diptychs of the Departed. We have the diptychs of the Saints since the time of Dionysius the Great. The calling out of the holy Folds after the Peace proclaims those who have lived piously and have reached unchangeably to the perfection of a virtuous life, encourag-

ing and leading us on the one side to the blessed mode of life in their likeness, and to a divine allotment of inheritance; and announcing the others as alive and according to the teaching of Theology not dead, but transferred from death to the divinest life. Eccl. Hier. iii. The Diptychs of the Departed are much the most ancient, and appear in the divine and holy Liturgy of the Evangelist Mark. In the Diptychs of the Living were inscribed the High Priests and the Emperors and others who were in positions of dignity and authority, and specially whoever had been benefactors of that Church, all by name; and generally all the Laity. "And of all men and all women" is the cry of the Deacon as he concludes the Reading of the Diptychs, males and females. They were called Diptychs from πτύσσω to fold, which signifies to double: since the ministers kept them in the sacred shrine doubled with great care.

I said with great care, since in the Diptychs it was settled for the Saints to be glorified as saints, for the orthodox to be pronounced blessed as orthodox, for heresiarchs and apostates to be condemned as deposed and excommunicate. The Diptychs were the Lydian stone of assay, the Hercules' magnet rock of souls. How the people pressed John of Constantinople, in that 5th Act of the Council under Menas, to proclaim the titles in the Diptychs of the four holy Œcumenical Councils! how they shouted! what a tumult they raised! to have the names of Euphemius,[1] Macedonius, and Leo, the most holy High Priests, written in the Diptychs! "Insert them, insert them." How the orthodox party struggled for the great beacon of the Church, Golden-mouthed John, to illuminate the Diptychs! how bitterly the successor and nephew too of Theophilus of Alexandria, the divine Cyril, withstood him, see Theodoret, v. 35; Nicephorus, xiv. Diptychs are called by Cassiodorus, v. Ep. 16, Polyptychs,

[1] [Euphemius, Bp. of Constantinople, A.D. 490, banished 496; succeeded by Macedonius, banished 511. Menas, Bp. of Constantinople, 536—542, held a Council at Constantinople in his first year.—ED.]

because of the many folds which they consisted of ; also by Gregory the Great, VII. Ep. 40, so great was the multitude of names.

Here I note too the commendation of the Four Patriarchs, which took place at Constantinople, and the copy seen with his own eyes by James Goar, in the Royal Library of Paris in France. "And the deacon comes forth, he writes, saying the usual words, Of Joseph the most holy and Œcumenical Patriarch, of Philotheus of Alexandria, of Mark of Antioch, of Theophilus of Jerusalem," &c. We are well aware that in case of the Bishop of Constantinople being absent from Byzantium, or necessarily detained at times when in the presence of the Emperor, what is called the Parastasis took place, the Celebration fell to one, as it might happen, of the other Patriarchs ; and in the absence of a Patriarch, the Protopope had the privilege of celebrating. So more particularly concerning the consecration of Epiphany-tide, Curopalates says, in his treatise on the Offices of the Great Church : "So the festival of the divine Theophany arrives ; and the consecration, if the Œcumenical Patriarch is found present, is performed by him ; otherwise by one of the other Patriarchs, either the Patriarch of Alexandria, or of Antioch or of Jerusalem, if he happen to be residing ; if however, it should happen that none of them is present, the Protopope performs the consecration."

The Protopope also recited the Gospel at the Washing, which the Emperor performed at those times. "They prepare, says the same Curopalates, twelve poor men, and clothe them with undershirts, or something like tunics and sandals ; and a dish being placed in the Emperor's stall, the Protopope, stationing himself outside at the door, gives the blessing and says the Trisagion. Then, whilst the Gospel is read by him, at the words, He put water into the basin, the Emperor pours the water into the dish. Then they bring the previously prepared beggars, each one carrying a wax taper lit ; and the Emperor being seated, the Protopope, as

before said reading the Gospel, when he comes to the words, JESUS began to wash the disciples' feet, and while he repeats them again and again, namely, till all are washed, the Emperor washes the right foot of each, and having dried the washed foot with the towel which hangs in front of him, he salutes it. And this being over, the Service of the Washing proceeds to its conclusion, and to each one are given three golden coins apiece," and so forth. In our Court the Gospel of the Washing is read by the Holy Recorder ; and the Protopope completes the ceremony in the midst of the city.

In old times, as we read in the books about the Liturgy of S. Clement, there was mention by name in the Liturgy, and the commendation of three only, namely, the Pope of Old Rome, and the two Patriarchs, of Jerusalem and Antioch ; since in those days neither the Bishop of Alexandria nor of Constantinople had the precedence, which afterwards was ordered synodically by the Church. The words of the Liturgy of that period are these : " For our Bishop James and his dioceses let us pray. For our Bishop Clement and his dioceses let us pray. For our Bishop Evodius and his dioceses let us pray." James was High Priest at Jerusalem ; Clement at Old Rome ; Evodius at Antioch, which at that time took this precedence, since as S. Luke writes, the first spot, where Christians were named Christians, was Antioch. Acts xi. 26.

And grant us with one mouth and one heart to glorify Thee, &c.

With one mouth and one heart, since as the Church is one, the Faith is one, the Baptism is one, so we all of us are bound, as linked by the bond of love, to agree and to behave peaceably as brethren in CHRIST, one body and one spirit. " For in one spirit we were all baptized into one body, and were all made to drink into one spirit." 1 Cor. xii. 13. But woe to the man through whom the offence cometh, schisms, heresies, strifes, apostasies. And grant us ; since it is He in Whom are all things, and through Whom are all things ;

He Who made known to us the mystery of His Will according to His good pleasure; He chose the foolish things of the world to confound the wise men; He chose the weak things of the world, to confound the strong; He chose the base things of the world, the things despised, and the things which are not, to bring to nought the things that are; that no flesh should boast before Him. Although "every man having received from GOD a mind innate, so teaches Cyril of Alexandria in his book on the Trinity one GOD, has the instruction self-taught that the Deity is a substance supersubstantial, and a superlative power, and an activity outstripping every activity; and according to the Wise men themselves who are outside, He is the source, whence Heaven and Nature depend," nevertheless the inconceivable mystery of the most divine Trinity flesh and blood hath not revealed to us, but GOD the Word of GOD Himself, Who is in the bosom of the FATHER; His mercies are abundant, and the Priest in praying for munificent grace for the orthodox, again blesses the people; saying,

And the mercies of the great God and our Saviour Jesus Christ shall be with you all.

For "GOD being rich in mercy, for His great love wherewith He loved us even when we were dead in our transgressions, made us to live with CHRIST, (by grace have ye been saved,) and raised us up with Him, and made us sit together in heavenly places in CHRIST JESUS, that He might show in the ages to come the exceeding riches of His grace in goodness towards us in CHRIST JESUS;" this is the high language of the Apostle of the Gentiles to the Ephesians (Eph. ii. 4—7.) And though the justifying and active grace which the Theologians of the Church speak of, is given by the all-gracious justice of GOD to those only who rightly make use of the Sufficient grace, which we spoke of as being indifferently common to all, since GOD willeth all to be saved, and to come to the knowledge of the truth; whence it is

evident that our salvation in a certain fashion depends on our own selves ; yet whatsoever we do that is good, let us do it with the help of GOD, of Whose mercies and not of ourselves we are able to be justified. Let Pelagius and his followers prate as they will. "Not by works that are in righteousness, which we have done, but according to His mercy He saved us," is the cry of the very vessel of election himself. Tit. iii. 5.

Here you see how the great Paul employs GOD'S grace and mercy synonymously, since the grace of GOD as well as His infinitely powerful mercy aims at one and the same end, and there is no difference between them. For this reason also the Western Emperors and High Priests, having one and the same idea with the Easterns, instead of By GOD'S mercy, which the latter use ordinarily in the subscriptions and superscriptions which they issue, all commonly inscribe at the head By the grace of GOD. Our most reverend Sovereign Protopope would imitate the Easterns. I specially observe that not only the High Priests, but also Superiors and Deacons and Monks were accustomed to make their ordinary subscriptions with the same addition, because all of us, whatever position we hold, from head to the toe-tips, know nothing of it save by the actual mercy of GOD.

Theonas, by the mercy of GOD Presbyter and Apocrisiarius of the holy mountain Sinai, and of the desert Rhaithus, and of the most holy Church of Pharan.

I Marianus, by the mercy of GOD Presbyter and Archimandrite of the Monastery of S. Dalmatius, and Exarch of the venerable Monasteries of this Royal City, have subscribed and consented.

I Cosmas, by the mercy of GOD Presbyter and Superior of the Holy Forerunner and Baptist, have subscribed and consented.

I Paul, by the mercy of GOD Deacon and Apocrisiarius of the venerable Monastery of the Blessed Maro, the principal of the venerable Monasteries of Second Syria, have subscribed and consented.

I Trajan, by the mercy of GOD Monk of the Towers of Jordan, speaking also on behalf of all the monks on the Jordan, have subscribed and consented.

Of such subscriptions we have thousands in the Church ; and you find them without number, if you choose, in the holy Council assembled under Menas of Constantinople.

OF THE LORD'S PRAYER.

And vouchsafe to us, O Master.

As the time of Holy Communion approaches, it is fitting we should seek it from the hands of none other, only from our Master, GOD, speaking to Him as children adopted, and as sons by grace : Our FATHER, Governor and Maker, our daily bread give us to-day, which is interpreted as being the Holy Communion. The word ἐπιούσιον, John of Damascus explains, Orthodox Faith, iv. ch. 86, means either future, i.e., belonging to the future age, or what is taken for maintenance of our being. Whether it be taken one way or the other, the Body of the LORD is naturally called Daily Bread (ἐπιούσιος). And so at once is said the

Our Father.

A prayer so eminent and necessary as to be the composition of the infinite wisdom of the Word GOD-Man Himself. The schoolmen indeed write that it is so wonderful and fruitful in proportion as it contains in few words all that the holy Church of GOD prays for at length in so many services, and the Priest beseeches GOD and the FATHER to make us worthy to engage in such petition without condemnation and in boldness, in such sort that is, that we may please Him. And doubtless, if this prayer be not said with the aim unto which its Maker and GOD appointed it, it is no prayer, but a curse ; since to say, Forgive us our debts as we too forgive our debtors, is just the same as though you had said, O my GOD, pardon me not, as often as from your heart you do not pardon your enemy. And you call on the devil as your

father, to conclude agreeably with the words of the most holy patriarch Germanus.

PARAPHRASE OF OUR FATHER.[1]

Our Father, Which art in heaven.

A very bold cry, and exceedingly courageous, since by calling GOD your FATHER, you come at once to proclaim

[1] Cyril of Jerusalem, in his often quoted Catechetics (xxiii. 11—18), has also a commentary on the LORD'S Prayer, which we introduce here as much fuller than that given above. "Our FATHER, Which art in heaven. What extreme love of GOD to man! when we had revolted from Him and were in the depth of woe, He granted such an amnesty of evil doing, and such participation of grace as for us to call upon a FATHER, Our FATHER, Which art in heaven: for such as wear the image of the heavenly, in whom GOD dwells and walks, would indeed be heaven. Hallowed be Thy Name. GOD'S Name is naturally holy, whether we call it so or not: but since by those who sin it is sometimes profaned, as it is said, For your sake My Name is continually blasphemed among the Gentiles, (Isa. lii. 5,) we pray that in us GOD'S Name may be hallowed, not because that Name passes from not being holy to being holy, but because in us it becomes holy when we are hallowed and do things worthy of sanctification. Thy kingdom come. It belongs to the pure soul to say boldly, Thy kingdom come; for he who has listened to Paul saying, Let not sin reign then in your mortal body, (Rom. vi. 12,) but has purged himself in deed and thought and word, will say to GOD, Thy kingdom come. Thy will be done, as in heaven, so on earth. The divine and blessed Angels of GOD do GOD'S will, as David in his song used to say, Bless the LORD, all His angels, ye that excel in strength, performing His will, (Ps. ciii. 20, 21); in reality therefore in praying you say, As in the angels Thy will is done, so also on earth be it done in us, O Master. Our substantial bread give us to-day. This common bread is not substantial, but this holy bread is substantial, instead of 'fit to establish the substance of the soul.' This bread passes not into the belly, nor is cast out into the draught, but is distributed throughout thy whole system for help of body and soul. And To-day stands for each day, even as Paul said, Whilst it is called to-day. (Heb. iii. 13, cf. also Luke xi. 3.) And forgive us our debts, as also we forgive our debtors. For we have many sins, for we offend both in word and in thought, and we do much worthy of condemnation; and if we say that we have not sin, we lie, as John saith. (1 John i. 8.) And we make a covenant with GOD, beseeching Him to forgive us our sins, as we forgive our neighbours their debts. Let us bethink ourselves therefore in return for what we receive how good a gift, and let us not delay to forgive each other. The offences committed against us are petty and trivial and easily atoned for; whereas what we have committed against GOD are great, requiring His loving kindness, and His alone. Beware therefore lest by reason of petty and trivial sins against thee thou shut off from

yourself both GOD'S son and CHRIST'S brother. "But as many as received Him, to them gave He power to become children of GOD." John i. 12. Beware henceforth, O Christian, because unless you mix deeds with words, and if you transgress the commands of GOD and the FATHER and of His spotless holy Bride, the Catholic Church, GOD'S adoption and the brotherhood in which you boast, becomes blasphemy to you.

Hallowed be Thy Name.

Do not suppose that GOD has need to be sanctified ever

thyself GOD'S pardon of the weightiest sins. And lead us not, O LORD, into temptation. Does the LORD teach us this, to pray that we may not at all be tempted? Then how has He said elsewhere, A man that is not tempted is unproved.* And again, Count it all joy, my brothers, when ye fall into manifold temptations? (James i. 2, 12.) But is entering into temptation being submerged by temptation? Because temptation is like a torrent hard to cross; some pass through without being submerged by temptations, excellent swimmers, as one might say, and without being entirely swept away by them. Whereas those who are not of this sort, enter in and are submerged; as for example, Judas entered into the temptation of avarice and could not swim across, but was submerged and drowned body and soul. Peter entered into the temptation of denial, but though he entered, he was not submerged, but nobly swam across and was delivered from the temptation. Hear again elsewhere, a company of perfect saints (perhaps, a whole company of saints) giving thanks for deliverance from temptation. Thou, O GOD, hast proved us, hast tried us like as silver is tried; Thou broughtest us into the snare; Thou laidest afflictions upon our back; Thou madest men to ride over our heads; we went through fire and water, and Thou broughtest us out into refreshment. (Ps. lxvi. 10—12.) Dost thou see them emboldened because they passed through and tarried not?† And Thou broughtest us out, he says, into refreshment. For them to come into refreshment is to be delivered from temptation. But deliver us from the evil. If Lead us not into temptation, implied not to be tempted at all, He would not have added, But deliver us from the evil. The evil one is our adversary the devil, from whom we pray to be delivered. Then after finishing the prayer, you say, Amen, setting your seal by the Amen, which means, So be it, to what is contained in the GOD-taught prayer." Many others too of the Fathers have given interpretations of the LORD'S Prayer.

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* [This quotation, resembling Ecclus. xxxiv. 9, 10, is referred to by Greg. Naz. Ep. 215; Dam. De Fide, ii. 30; Ephr. De pœn. et pat. p. 151; Ruff. De bened. Patr. II.—ED.]

† For ἐμπαρῆναι, Migne conjectures ἐμπαγῆναι, stuck not fast.

by our prayers. No. For GOD is always holy, and more than holy, holy by nature. Only we beseech that His all-holy Name may be hallowed as regards us; just as through the purifying bath of holy Baptism we were sanctified at first, so we may go on being sanctified even to the end.

Thy Kingdom come.

And when does not GOD reign, the great King of kings Whose Kingdom is universal and eternal? In saying then, Thy Kingdom come, we beseech Him to grant us the kingdom which He appointed us through the Blood of the Covenant of His SON, and to grant us the endless enjoyment of the good things "which eye hath not seen, nor ear hath heard, and which entered not into the heart of man, which GOD prepared for them that love Him." 1 Cor. ii. 9.

Thy will be done, as in heaven, so on earth.

Or, the glorified will of GOD, as He wills in heaven, so be it done also by us here on earth without condemnation and without fault.

Our substantial bread give us to-day.

Here He means the spiritual bread, for CHRIST is our Bread; He Who said, I am the Living Bread Who came down from heaven. And by calling it substantial, (as what suits our substance, according to Suidas,) He bids us be always ready, free at every time from the soul-destroying burdens of sins, that we may be worthy of the heavenly food itself.

And forgive us our debts, as we too forgive our debtors.

This GOD desires from us more than anything else; and it is a clear thing in Scripture that GOD does not pardon any one's debts and sins, unless he first with all his soul pardon his enemy. The parable of the ten thousand talents and the hundred pence which we find in the 18th of Matthew, guides and contributes much to this.

And lead us not into temptation.

"For GOD is untried in evil, and He Himself tempteth no man." James i. 13. Nevertheless we beseech GOD not to bring us into temptation, or to set us free from the temptations of the devil, forasmuch as he is the tempter. Matt. iv. Whence also in Mark xiv. 38 CHRIST says, "Watch and pray, that ye enter not into temptation."

But deliver us from evil.

This He says, since according to the Apostle, Rom. viii. 26, "We know not what we should pray for as we ought." GOD Almighty is He Who through His extreme compassion frees us from whatever evil human weakness finds it impossible by natural power to avoid, even He Who lives and reigns for ever.

Peace be to all.

Peace again, because peace, John Chrysostom teaches, Col. hom. 3, is the mother of all good things.

Bow down your heads to the Lord.[1]

That one should bow the knee at the prayers, is a work which the Apostles and the Church from the first received, and hallowed it, and particularly on certain days according to the definition of the holy Councils and the tradition of the Church. Nevertheless in proportion as the head is more prominent than the knee, so is it more fitting to the Service now going on, when the holy Bread is lifted up, that all the Faithful should bow themselves, and with humility should lower their head with all their worldly thoughts, thus humbling both reason and heart to GOD, that they may receive the grace which the Priest invokes over all who bow their necks, for each one according to his several need.

[1] In the Euchology it is written, Let us bow down our heads to the LORD, which is evidently more correct, because all the exhortations to the faithful, the deacon and priest pronounce in the first person, saying, Let us beseech, and let us attend, and let us hear, and let us stand orderly, and let us lift up our hearts, and let us give thanks, as being themselves also included.

This prayer, and every other which is said after Bow down your heads to the LORD, I notice gives no help at all to those who in no wise bow the head. On the contrary, by standing erect at such a time, and not bowing, they grievously sin in that they do not what the holy Church of GOD enjoins to be done.

Such people ought to take for their correction the example of CHRIST'S holy disciples themselves, who, though they were holy vessels and gods in comparison of us so mean and sinful, with what attention, with what devotion did they stand at these moments of the holy Liturgy. See what the blessed Proclus introduces about this : "The Apostles finding themselves with one accord together, betook themselves to prayers all day long, and having found the mystical celebration of the SAVIOUR'S body consolatory, they sang it at full length. Nay, rather with joy and the greatest gladness they gave attendance to such a Divine Rite, always bearing in mind the LORD'S saying, This is My Body, and Do this in remembrance of Me, and Whoso eateth My Flesh and drinketh My Blood abideth in Me, and I in him. Wherefore also with contrite spirit they would sing many prayers, supplicating the Divine Majesty." So we read in the treatise on the Tradition of the Holy Liturgy. And John Chrysostom, his great Teacher, 1 Cor. hom. 27 : "When the Apostles partook of those holy Suppers, what did they do? did they betake themselves only to prayers and hymns? did they not resort to holy vigils, and to that long doctrine, so full of plenteous wisdom?" Consequently the holy Church too, intending at this sacred hour to lift up the holy gifts, calls out, cries with a loud voice,

Let us attend.

Let us give our attention here, let us attend, let us forsake what is earthly, let us elevate our thoughts to what is heavenly ; away with words, whisperings, conversations, idle talk. "Let the deacons walk round and inspect the men and the women,

that there be no disturbance; and let no one beckon or whisper or nod." So we read in the rubrics of the Liturgy of S. Clement.

OF THE ELEVATION OF THE HOLY BREAD.

Holy things to the holy.

The Priest in pronouncing these words with a loud voice, elevates the Holy Bread in careful remembrance of our SAVIOUR'S Resurrection from the dead. And the sign of the Precious and Life-giving Cross is made three times at that moment, in token of the Supersubstantial and unconfounded Trinity, seeing that the SON and Word suffered by the good pleasure of the coeternal GOD and FATHER, and by the co-operation of the HOLY GHOST. The Cross which is signed above with the Precious Bread itself, signifies that the Heaven was hallowed by the Resurrection; the Cross made midway signifies the hallowing of the air; and the third Cross made low down near the paten, signifies the hallowing of the earth, wherein that life-giving body of CHRIST was buried. So Germanus of Constantinople in the Mystical View, who writes in fact that the Divine Bread is alone elevated, "because the King Himself is LORD, and He is the Head, as the Apostle says; but the other Precious Gifts are CHRIST'S members."

Holy things to the holy.

The holy things, he says, are given only to the holy and righteous Christians. "But if there be any one not holy, let him not approach; not merely, says he, free from sins, but holy. It is not freedom from sin only that makes one holy, but the presence of the Spirit and wealth of works;" so writes the divine Chrysostom in the 17th Hom. on the Ep. to the Hebrews. And the people answer:

Nay, verily; we are not holy; we are sinners, and unworthy of such a title. One is Holy, even the LORD JESUS, the GOD-Man.

One holy, one Lord, Jesus Christ, to the glory of God the Father. Amen.

Holy things to the holy.

The Priest says, Holy things to the holy. The presented gifts are holy, having received the approach of the HOLY SPIRIT. We too are holy, having been vouchsafed the HOLY SPIRIT. The holy things therefore correspond to the holy persons. Thereupon you say, One Holy, one LORD, JESUS CHRIST. For verily there is one holy, holy by nature; yet we are holy, not however by nature, but by participation and training and prayer. Cyril of Jerusalem (Cat. xxiii. 19.)

And whereas we learn that in the Mystic Supper, whereof this Initiation is a perfect calling to mind, CHRIST blessed, sanctified, broke and then distributed the holy gifts to His holy Disciples, "He blessed, sanctified, broke and gave to His holy Disciples," so the Priest in imitation of GOD, having blessed the Precious Gifts, and by the power of the All-holy GHOST sanctified them, comes with all devotion and piety to divide the holy Bread and to distribute the sacred Mysteries. "Having exhibited the gifts of the Divine Work, he comes himself to the sacred participation of them, and encourages the rest;" this is the comment of Dionysius the Areopagite.

"And the Deacon, imitating the Cherubim when they cover their faces, first arrays himself, when he is about to communicate, girding his horarium about him; then the High Priest coming to Communion receives again his scarf, showing that in the first instance he was serving, and fearful to be clothed with that holy garment; but when the work is over, and he comes to elevate the Bread, and divide and share and distribute it, there is need for him to clothe himself even with all the sacred symbols of dignity." So the Thessalonian in the Temple.

The Deacon. *Sir, dismember the Holy Bread.*

And the Priest. *The Lamb of God is dismembered and distributed, Who is dismembered, not severed; Who is ever*

eaten, yet never consumed; but He sanctifies those who partake of Him.

This dismemberment represents both the breaking of the Bread, which CHRIST, as we saw, made, and the various sufferings of His undefiled Body, which was buffeted, stricken, wounded, and in death withstood corruption. For which reason the dismemberment also takes place cross-wise into four portions. "And herein the Priest looketh on JESUS Crucified," is the interpretation of the same Symeon.

Dismembered, not divided.

Wherefore, although CHRIST suffered so much by reason of the Incarnation, yet His Flesh saw not corruption in Hades, as says the Prophet. Only the species or accidents of the matter of the Mystery are dismembered and distributed. Nevertheless the LORD'S Body is not cut or divided, since He is entire in the whole, and entire in every portion; whole and untouched equally in the entire Pearl,[1] and in all its portions, regard them as small as ever you choose, in the same way that philosophers teach about the human soul. The same Who is found in all the Churches of the four quarters of the world, in all the sacrifices from one end of the world to the other, the same as regards number one and single, the very one Who sits at the right hand of the FATHER. And do not imagine, teaches John of Damascus, "that the identical Body Which was taken up, comes down from heaven, but that the Bread itself and the Wine are changed into the Body and Blood of GOD."

Dismembered, and not severed; always eaten, and never consumed.

"For the LORD'S Flesh is a quickening spirit, and what is born of the Spirit is Spirit." So teaches the Great Illuminator himself. And Samonas of Gaza: "When the consecrated

[1] [The Margareta or Pearl is the portion severed from the Bread to put into the Cup.—ED.]

Bread is cut into portions, do not suppose that that spotless Body is divided, or torn asunder or severed ; for it is immortal and incorruptible, and cannot be consumed. But think that that division is only of the visible accidents after consecration, which remain for the strengthening of Faith and presentation of a visible sign, and a pledge and viaticum of eternal life." And thus the Spotless Mysteries are not circumscribed locally like other natural bodies, since in comparison with that which contains them they have not any extension : they are only said to be in a place after a mysterious sort, and with such extension only, as the dialecticians speak of, in relation to themselves, a property which as not having any local position, does not bear being circumscribed. Such is the teaching of the principal authors of the Scholastic Theology.

Dismembered, and not severed.

For as though any one who had a mirror should let it fall and dash it into many fragments, yet in each several fragment, he will see his shadow entire, so one might conceive also from this shadow that CHRIST'S Flesh is entire and whole in each fragment at every moment whensoever and wheresoever broken. And as whatever word any one speaks, both the speaker understands it and hears, and his neighbours hear it ; no matter how many the hearers be, it is not severed but is whole ; so also in respect of CHRIST'S Body, the All-holy Body of CHRIST seated by the FATHER abides in Him, yet also the Bread of the holy rite being by divine power through the approach of the All-holy SPIRIT changed into the true Body of CHRIST, though it is dismembered, yet is preserved whole and entire in each fragment, even as the word of the speaker reaches all the hearers, and is heard whole and undivided. Samonas.

But it sanctifies those who partake.

A sanctification which one certainly cannot understand more narrowly. "We become of one body and one blood

with CHRIST through His stainless Mysteries," writes S. Cyril in his holy Catechetics. And the great Damascene: "We are united to the Body of the LORD and His Spirit, and become CHRIST'S Body." "A partaker in incorruption by union with the immortal," is Gregory of Nyssa's description of one who shared the stainless Mysteries of CHRIST. And Nicolas of Methone says: "The Body and Blood of CHRIST in the Rite are a sharing with CHRIST and eternal life, and as much as to say a deification of the partakers." He who worthily partakes of the Flesh and Blood of the Word GOD-Man is no more mere man but God-man. And according to the great Basil, not only does JESUS our SAVIOUR dwell in him, but all the Holy Trinity, the FATHER, the SON, and the HOLY GHOST. "May I be united, he says, to Thy Holy Body and Blood, and I shall have Thee dwelling and abiding in me, with the FATHER and Thy HOLY SPIRIT."[1]

I said worthily; because "he who eateth and drinketh unworthily eateth and drinketh judgment to himself, according to the Apostle, not discerning the LORD'S body, and for this cause many among you are weak and sickly, and not a few sleep," 1 Cor. xi. 29, 30. And according to the divine Chrysostom, "As Judas betrayed CHRIST, and the Jews treated Him with insult, so those dishonour Him who unworthily with their mouth receive His all-holy Body."

George Cedrenus for instance tells about a certain heretical lady in the reign of Arcadius, how directly when the Mystery as celebrated by the Macedonians was handed to her, in the presence of that great Illuminator John Chrysostom, a stone came into her mouth to reprove the heretical and to confound the unworthy. And the great Cyprian in his book which he writes about the Lapsed, writes concerning a certain Christian, who ventured to partake of the holy gifts unworthily, how in his hands the Precious Bread became mere myrrh oil. "A certain man of those who had lapsed, he says, came to partake, and when he had taken the Bread,

[1] In the first prayer of Communion.

ashes remained in his hand." And elsewhere again the same Saint, "A certain woman who had lapsed came up and partook of the Divine Bread; but as she was conscious of her unworthiness, she put it in a box, and when she wanted to open it, a flame darted out upon her, and she perished," died there and then. Here you see how in those days the Precious Bread was given into the hands of Christians, although they were laymen, and not into their mouth, as the practice is to-day. "So when thou comest up, wrote Cyril of Jerusalem of this, come not with the wrists stretched forth, nor with the fingers parted, but having made the left hand a throne for the right, as destined to welcome a king, and having hollowed the palm, receive the Body of CHRIST." We observe the same too in the 51st canon of the Sixth holy general Council, although from his time, Balsamon notes, the Holy Body was handed in many churches immediately into the mouth of the laity, and no more into their hands. "For right faith and the fear of GOD and unsuspecting piety have preserved this tradition," he writes in his interpretation of the same canon. And many will have it that this arrangement began in the Church from the days of Arcadius because of the miracle that occurred in the case of the heretical woman who communicated of the Mystery celebrated by the Macedonians, and hid the Pearl in her hands, which John Chrysostom had given her when he was ministering; and he they record was the first to introduce the Spoon.[1]

[1] The 101st canon of the Council in Trullo rebukes those who receive the stainless body of the LORD not in their hands fashioned in the shape of a cross, but into some receptacle of gold or other substance. So that even in this council, far later than Chrysostom, and even to the times of John of Damascus (Orth. Faith, iv. 86) the communicants used to take the holy bread into their hands, consequently the idea is evidently to be rejected that Chrysostom invented the Spoon, and particularly as they say that the mysteries might not be held in contempt by heretics or impious men, concealing them and perverting them or otherwise profaning them. Others have asserted with more reason that for greater ease in administering, when no deacon was assisting, the use of the Spoon was introduced. Because at first each church had also a deacon assisting;

The Deacon. *Sir, fill the holy Cup.*

And the priest dropping the one portion of the holy Bread into the holy Cup says,

The fulness of faith in the Holy Ghost. Amen.

There is nothing more suitable in all the Holy Liturgy than is this Union of the Precious Body and Blood of CHRIST, forasmuch as in nature Blood unites itself with Body : and as we saw with John of Damascus, "the bread of the Prothesis, and wine and water, by the invocation and visit of the HOLY GHOST supernaturally are transformed into the Body and Blood of CHRIST ; and they are not two, but one and the same." If henceforth they are one and the same thing, and not two things, the Body and Blood of our SAVIOUR GOD, the Church rightly unites the one with the other, saying at the same time,

The fulness of faith in the Holy Ghost. Amen.

"And this," interprets Nicolas Cabasilas, "in order that the initiation of the Mystery may be complete. For what is the end and the result of CHRIST'S sufferings and of His words and acts, if you regard them in reference to us? Nothing else than the sojourn of the HOLY GHOST in the Church. It was consequently necessary to have this too signified after the rest."

This dwelling and coming of the HOLY SPIRIT the Priest manifesting as the end of all, at the time when he drops the holy Bread into the Cup, says no other words than what have

and at the time of the Reception, the priest communicated from the LORD'S Body, while the deacon communicated from the Blood. But when later the churches became more numerous, and the deacons decreased, and the priest ministering alone found it difficult to administer separately, the Spoon was introduced for greater ease. (See Pedal. note on Canon 101 of 6th Council.) And first of all perhaps its use was ordered in the liturgies where there was no deacon ; but through scarcity of deacons and [increase] of communicants, the old custom insensibly fell into disuse.

been quoted, conveying the impress of the Fulness of Faith, that is to say the filling of the Cup (namely of the whole of CHRIST'S holy Church, being CHRIST'S Body, 1 Cor. xii. 27) with the Orthodox and Catholic Belief in GOD, which we received through the dwelling of the All-holy Consecrating SPIRIT Himself after CHRIST departed. "But the Comforter the HOLY GHOST which the FATHER will send in My name, He will teach you all things," John xiv. 26. And so at once follows the ancient custom of the warm water, handed down from the Fathers.

OF THE WARM WATER.

The fervour of Faith, full of the Holy Ghost. Amen.

This also itself takes place for a clear token of the dwelling of the All-holy SPIRIT. "Which is indeed signified (these are the words of Cabasilas) when the warm water is poured out on the Mysteries: for the water both being actual water and having a share of fire, signifies the HOLY SPIRIT, which is even called Water, and appeared as fire at that time when it fell upon CHRIST'S Disciples. And this time signifies that occasion; for then He came down after all pertaining to CHRIST had been fulfilled: and now this Water is introduced when the gifts have been dedicated. And through the Mysteries as being CHRIST'S Body, and members in particular, the Church also is signified, which at that time received the HOLY SPIRIT."

Fervour of Faith, full of the Holy Ghost. Amen.

What answer was given to Pope Eugenius IV. by Dorotheus of Mitylene to the question why the Holy Eastern Church of GOD is accustomed to put the warm water into the Cup, we cannot tell. Germanus of Constantinople declares that the warm water symbolizes the Blood and Water of the Divine Side, from which when it was pierced flowed forth warm blood and water. "And as from the

Divine Side in life went forth both filled with heat, so likewise the water being poured in last very warm at the time of the Communion fills up to perfection the sign of the Mystery, the communicants touching the Cup's breast as the very life-providing side."

Fervour of Faith, full of the Holy Ghost. Amen.

Theodore Balsamon's interpretation is that though the Body of the Crucified JESUS was in fact dead, yet from His holy side the Blood and the water gushed out warm, and not cold; which is the fact of which each time remembrance is made by the Warm Water. So in the commentary on the 32nd canon of the Sixth Council. "It is put in (he says about the warm water) to give assurance that what flowed from our LORD JESUS CHRIST'S side was life-giving, to wit the Blood and the Water, and not dead. Because the greatness of the wonder is proved hereby; for whereas warm blood does not naturally flow from a dead body, from the LORD'S Body even after death Blood and water flowed forth warm, like supplies of life from a life-giving Body."

Fervour of Faith, full of the Holy Ghost. Amen.

And if you ask, why the warm water is not put into the Union before the Holy Cup is hallowed, but is put in after the consecration, your answer is that if it were put in warm at the time of the Union, it would get cold by the time of the Partaking of the holy gifts, and all would end just where it was before. For this reason therefore the warm water is put into the Cup after the Elevation, and the Faithful partake of it as life-giving. And certainly, if the warm water were put into the Holy Cup at the time of the Divine Oblation, the interpretations of all the doctors, whom we have quoted, would have had no place.

Fervour of Faith, full of the Holy Ghost. Amen.

The Thessalonian allegorizes the symbolism of the warm

water in yet another way, by this interpretation, that the Fervour itself is the mark of the life-essence of CHRIST'S Body, which though it was both crucified and died, yet had in itself always the Godhead and the infinitely powerful benefits of the All-holy SPIRIT. "Moreover, he says, he pours the warm water into the Cup, witnessing that the LORD'S Body, even when it was dead upon the removal of His divine soul, yet remained life-giving, the Godhead not being separated from it, and all the benefits of the SPIRIT being undetached, since also the warm water affords by its warmth an appearance of life." According to what is written,

Fervour of Faith, full of the Holy Ghost. Amen.

This is the warmth of Faith, which CHRIST thought of in us as a grain of mustard seed, Matt. xvii. 20, which all who approach to the Table of His stainless Mysteries (and these nothing can admit save Faith only, as the divine Damascene teaches) are bound to keep warm and fervid, unshaken and unremoved. "Because thou art lukewarm I shall spue thee out of My mouth," (shall disgorge thee) writes the Scripture about those in whom Faith not being fervid, but lukewarm, as they say, is not Faith but Unbelief, Rev. iii. 16.

OF THE HOLY COMMUNION.

I believe, O Lord, and confess.

The Priest because of this prostrates himself before the Mysteries, and with tears confesses: I. The great mystery of the Dispensation of the Incarnation and the world-saving presence of CHRIST, the very Messiah. For Thou art truly the CHRIST. II. The inward and from all ages eternal generation of the SON of GOD. Thou art the SON and Word of the living GOD. III. The sojourning in the world of the SON of GOD, and the conversion of sinners to GOD, and salvation through GOD. Thou art He Who came into

the world to save sinners. And IV. Finally agreeably with the blessed Paul, 1 Tim. i. 15, I am, says the priest, the chief of all sinners that are in the world: "Of whom I am chief."

I believe, O Lord, and confess.

A man not only begins by believing, but must confess likewise with his mouth all that the holy Church of GOD lays down and receives. "For GOD is not satisfied merely with belief in the soul, but requires also belief in the mouth," Theophylact of Bulgaria comments. For this reason too the wise Origen wept so much mounted in the Ambo at Jerusalem, in explaining that passage in the psalm, "Unto the sinner said GOD: Why dost thou utter My ordinances and takest My covenant in thy mouth?" whilst at the same time he thought of the great fault which he had committed in having denied CHRIST, though it were only in appearance and with the mouth alone; for which he was expelled the Church and lost Martyrdom, writes Cedrenus. The rejection was from CHRIST. "Every one whosoever shall deny Me before men, I will deny him, even I, before My FATHER Which is in Heaven." "For those who denied Him, both lost the glory of Martyrdom and will themselves find CHRIST denies them in the day of Judgment." Cyril of Alexandria.

Moreover I believe that this really is Thy Precious Body, and this really is Thy Precious Blood.

"Far be it from us (cries Samonas of Gaza) to call the Holy Communion a figure of the Body of CHRIST, or mere bread, or a token or image; but the real Body and Blood in truth of CHRIST our GOD." And Justin Philosopher and Martyr says: "As by GOD'S Word JESUS CHRIST our SAVIOUR being incarnate took both flesh and blood for our salvation, so also the food for which by the word of prayer coming from Him we give thanks," (because in the

Holy Eucharist all the power of the Priest's prayers flows forth from Do this in remembrance of Me, which CHRIST charged His holy Disciples, as the most holy Metropolitan of Ancyra Germanus Rhasoxestes, also our fellow-citizen, interprets the meaning of the expression) "whereby our blood and flesh through change are nourished, we have been taught is the Flesh and Blood of the Incarnate JESUS."[1] There remains nothing else of the Bread or of the Wine in the Mystery saving the accidents or species as they are called, "for strengthening faith and supplying a visible sign," as we said before.

This really is Thy Precious Body, and this really is Thy Precious Blood.

In the time of the great Arsenius that simple monk doubted about this, and after much offence given to the whole monastery the poor wretch regarded the Mysteries of CHRIST as an image only and figure, with so firm an opinion as that he

[1] The Orthodox reader perhaps will wonder why testimonies of the Fathers are needed to show that the holy Eucharist is truly and really the actual spotless Body and the precious Blood of our LORD and GOD and SAVIOUR JESUS CHRIST, seeing that the LORD Himself in committing the Mystery to His holy apostles so clearly said, "This is My Body, this is My Blood," and long before in addressing the Jews spoke of this Mystery: ".Except ye eat the flesh of the Son of Man and drink His Blood, ye have not life in yourselves," and much to the same purpose, (John vi. 51—58); seeing too that Paul says: "The cup of blessing which we bless, is it not the communion of the Blood of CHRIST? the bread which we break, is it not the communion of the Body of CHRIST?" (1 Cor. x. 16.) But whereas certain heretics wresting the scriptures to their own destruction, (2 Pet. iii. 16) deny the change of the bread and wine into the Body and Blood of CHRIST, and others have invented other misinterpretations of the LORD's words, passionately endeavouring, as is their wont, to show that the more ancient Fathers agree with their perverse folly; for this cause our compiler quoted the above testimony of Saint Justin, who flourished in the second century after CHRIST. To this add likewise the testimony of Ignatius Theophorus, called a disciple of John, who leaned on the LORD's breast. He in speaking of certain heretics who prated about CHRIST seeming to be incarnate says: "From Eucharist and Prayer they abstain because they do not confess that the Eucharist is the flesh of our SAVIOUR JESUS CHRIST, which suffered for

said, Though I should see it with my own eyes, I do not believe anything of this sort. Howbeit the All-powerful GOD Who willeth all to be saved and to come to the knowledge of the truth did not fail to give demonstration to the Fathers before their own eyes, and to the erring monk with an unutterable miracle.

The great Arsenius relates (the account is given by the Metaphrast in his life of this holy Father) "how a certain monk in his simplicity did not believe the Bread and Wine to be changed into the Body and Blood of CHRIST, but to be a figure and image. Some of the old men when they learned it gave him seasonable advice But he said, Except I shall see, I shall not believe. And once when prayer had been made by the old men, and this monk himself for a whole week to the LORD, they came to the church, and during the Celebration of the holy Liturgy, the Bread appeared to the three ancients as a child, and when the Priest was going to divide the Bread, they saw an angel that had come from heaven and was carrying a sword, and he slew and sacrificed the child and divided him into small portions. And when they drew near to communicate, there was given to the unbelieving monk flesh and blood to partake. And in this way the monk was corrected, and all gave thanks to GOD."

our sins, and was raised by the FATHER in His goodness," (Ep to Smyrnæans, 7.) Concerning the words of the LORD to the Jews, notice that when JESUS said to them that He was about to give His flesh to be eaten unto eternal life, "the Jews strove one with another, saying, How can this man give us His flesh to eat?" (John vi. 52.) But JESUS instead of explaining this *how* which surpasses human conception, repeated with greater stress the necessity of feeding on His flesh. saying, "Except ye eat, &c." In like manner also at another time to Nicodemus, who had heard "Except a man be born anew, he cannot see the kingdom of GOD," and doubted and put the question, "How can a man be born when he is old?" JESUS, instead of solving his doubt, repeated the necessity of regeneration, answering, "Verily, verily I say unto thee, Except a man be born of water and the SPIRIT, he cannot enter into the kingdom of GOD." (John iii. 3—5.)

I believe that this really is Thy Precious Body, and that this really is Thy Precious Blood.

"But of Thy mercy, O LORD, (cried out with tears on this account Nicolas of Methone,) deliver from deceit and folly like this all those who do not rightly confess the Bread and Wine consecrated by us to be the perfect Body and precious Blood of Thy CHRIST. For if he who eateth and drinketh unworthily eateth and drinketh judgment upon himself, not discerning, that is not ascertaining and contemplating the Body of the LORD presented, and he who within himself slips in any of the passions common to man and approaches without discernment, as partaking unworthily is counted fit for so great condemnation; he who sins in regard to the Celebration itself, and directly insults the LORD'S Body itself, and makes denial of it, both setting at nought the tradition and trampling on Him Who taught it, to what charge and punishment will he be liable, and how much worse and severer will he merit?"

Let those foul heretics be witnesses who in the time of Julian the transgressor, as we read in the Chronology of the African Church, in 363 A.D., stole the Holy Bread from the Churches and cast it with shocking impiety to the dogs to the intolerable and lamentable insult of the Mystery; what was their fate? the very dogs revered the Mystery, and rushed at once upon them, tore them to pieces and devoured them and killed them. I say nothing of the woe and the penalty of the sleepless Gehenna, where they have weeping and gnashing of teeth and eternal punishment.

Of Thy mystical Supper accept me this day, O Son of God, as a partaker.

As the Holy Communion draws near, the soul-saving participation of the Stainless Mysteries, the Priest beseeches the SON of GOD to receive him, and to accept him as a worthy communicant and partaker of that Mystical Supper,

which He Himself gave to His holy Disciples ; forasmuch as "CHRIST is present, according to Chrysostom, even now ; He Who set in order that Table, now also sets this Table in order." And as at that Mystical Supper, one of the twelve was then found to be a denier of CHRIST, nay even a betrayer, who even showed to the Hebrews (as we see in Theophylact) the actual Body of CHRIST, so here the Priest says, GOD forbid that I should disclose the Mysteries to Thine enemies.

For I will not tell the Mystery to Thine enemies.

We said that Mystery is derived from μύω which means to keep the mouth shut, specially towards the ungodly. "Let there be then no Judas there, no villain, no one with venom, or carrying one thing on the lips and another in the heart," such was the cry about this of him who in tongue and heart was golden : and so cries the Priest.

I will give Thee no kiss, like Judas.

The kiss, he says, which I now give Thee through this most awful participation of Thee, I imprint on Thee, O SON of GOD and my GOD, not in guile, not a traitorous disciple's kiss ; but a pure kiss, a genuine kiss, a humbled kiss, a kiss of contrition and compunction, "not a meeting of lips, but the communion of a devout soul with Thee the Word of GOD ;" such is the interpretation of Theodoret in the Song of Songs.

But as the Robber I confess to Thee.

Not as Judas, but as the Robber I confess to Thee, with so much more abundant affection, as was the Robber's beyond Judas's. Because the one, although a disciple betrayed Thee ; the other, though a Robber, confessed Thee ; he on the Cross, the former after the Supper ; the latter after he had followed Thee in all Thy sufferings ; the former

after all Thy Mysteries were disclosed. The latter saw Thee insulted, stricken, wounded, blood-stained, having no form nor beauty, and recognized Thee as King : the other saw Thee even cleansing lepers, and casting out devils and giving life to the dead, yet denied Thee as a fellow-servant, betrayed Thee as a malefactor.

Remember me, O Lord, when Thou comest in Thy Kingdom.

Place me, O Master, with the robber, and not with the thankless disciple ; because the former, though it were only for one single moment that he looked on Thee passing beneath the tree, there where he was captain of the robber band, upon the cross took thought of Thy glory, and believed Thee to be King of the ages, and the LORD :[1] the latter though he saw each day countless multitudes of the people healed of their diseases by the virtue which came forth from Thee, forgot Thy wonderful works, thought not of the gifts, was chosen out from Thy kingdom as key-bearer of heaven, as ruler of unclean spirits, as judge of Israel, preached the secrets of the divine Dispensation, taught the mysteries of Thy grace unknown to angels, tasted of the heavenly manna, was made to drink the most holy Blood, had his feet washed by Thee the Framer of the Creation, and shortly after all this notwithstanding made his way to the chief Priests to arrange and bargain for the sale of Thee.

Remember me, O Lord, when Thou comest in Thy Kingdom.

The wise Robber, born in the deep darkness of error, nurtured in the ways of the lawless, in the snares of the devil, after so many robberies, paying the penalty of such iniquities, simply because he in his torments witnessed the

[1] What is here said about the robber is not drawn from Scripture, nor is it mentioned by the Fathers.

extreme long-suffering of Thee the Word GOD-Man, and saw the thanklessness of the Jews, the denial made by the disciples, the careless hardness of the executioners, with none to redeem or save, came to the light of knowledge, and having in view the voluntary setting of Thee, the Sun of Righteousness, at that miraculous eclipse of the visible sun, an apostle instead of a robber to fill the place of the apostate Judas, silenced the robber who was crucified with him in the acknowledgment of Thee. To him grant me to be likened, O my GOD, not to Judas. To-day shalt thou be with Me, I desire to hear from Thee. Remember me, O LORD; remember me, O Master. Remember me, O Holy One, when Thou comest in Thy kingdom.

O Lord, I am not worthy that Thou shouldest enter under my roof.[1] I confess, O my GOD, with the centurion (Matt. viii. 5 sq.) that there is no room for Thy kingdom to make its abode with me. And if he on hearing only Thy word, I will come and heal him, fell to the ground with tears and acknowledged himself unworthy and a sinner, and said, LORD, I am not fit or worthy that Thou shouldst enter under my roof; so if I now, who stand before Thee, the SON of GOD, before Whom all things shake and tremble, even in Thy so great condescension am fully purposed to receive Thee through this most awful partaking of Thee, how can I, sinner that I am and unworthy beyond all men, refrain from falling at Thy knees, O GOD of the universe, and with groans and trembling, help saying continually to my latest breath, O LORD, I am not fit?

I am not worthy, I am not fit.

[1] In the edition of Chrysostom's Liturgy of 1560, previously mentioned, p. 200, note 1, after I believe, O LORD, and Of Thy mystic Supper, occur two prayers recited by the priest, whereof one begins thus: LORD, I am not worthy that Thou shouldest enter beneath the foul roof of my soul; and this is referred to by the author. The other begins: O GOD, remit, forgive, pardon me. From the common liturgical books and Euchologies however they are wanting, perhaps because they were transferred into the service of Communion, where they are read, the second nearly without alteration, and the first in a more extended form.

If John the greatest among those born of women, and more than a Prophet, confessed himself unworthy to loose the thong only of Thy sandals, and trembled at the Jordan to approach Thee, saying, How shall I touch the Master's head?—if Peter, the very Rock of Faith, judging himself unworthy to be found near Thee, namely in one and the same boat, fell at Thy knees, and ceased not tremblingly to cry, Depart from me, for I am a sinful man, O LORD—if Mary Magdalene who was wholly inflamed with divine love, and shed so many tears of repentance and compunction, heard from Thee, her risen Master, Touch Me not, come not near Me; how much rather do we, poor and worthless, unworthy of even the temporal life, who absolutely venture to partake of Thine All-holy Body, and are altogether united to Thy Godhead, quake and tremble? Justly therefore henceforth with groans and shaking does the Priest pray to Thee the present GOD, and ceases not to say with tears, O LORD, I am not fit, I am not worthy that Thou shouldest enter under my roof.

The same happens with the Deacons and the assisting High Priests, and the Emperor himself, who all of them partake inside the Bema, though in different parts, the High Priests in the middle, the Presbyters at the sides, the Deacons behind the Table, as also does the Emperor. His communion is thus described in the account of the official ceremonies of the Palace of Constantinople and of the great Church of CHRIST by Curopalates. "If the Emperor is prepared for Communion, the more honourable Deacons of the Church summon him. The Emperor enters with them into the holy Bema and taking a censer censes the Holy Table in form of a cross, first to the East, then to the North, then to the West, lastly to the South. Thereupon again censing towards the East, he further censes the Patriarch; and he salutes him, and taking the censer from the Emperor's hand, censes the Emperor in return. After that, the Emperor removing the crown from his head hands it to the Deacons.

And the Patriarch places in his hands a portion of the LORD'S Body. And having partaken thereof, he communicates also of the life-giving Blood, not from a spoon, but from the Chalice itself in the same manner as the Priests. Then putting on his crown, he at once goes forth." The same account is given by John Cantacuzene, i. 41.

The Readers and Singers and Ascetics : the Deacons and Virgins and Widows : the children and all the Laity in order as we saw in S. Clement (Apost. Const. viii.) partake outside the Bema. Wherefore the Deacon or Priest on coming out stands in the midst and summons all to the Communion of the Stainless Mysteries of CHRIST, saying aloud,

In the fear of God and in faith draw near.

"When you see, writes Chrysostom of this time, Eph. Hom. iii., the double doors thrown back, then consider that heaven above is displayed." Imagine, he says, that heaven is open. And 1 Cor. hom. 36, "Consider with thyself, who it is that advances hither ; tremble and stand aside in time, and before thou seest the curtains withdrawn and the Choir of Angels advancing, mount into heaven itself." And the Illuminator of Damascus on Faith, Bk. iv. ch. 86, "With all fearfulness and a pure conscience and unwavering faith let us advance, and it will be to us entirely as we believe, if we waver not."

It will be to us entirely, as we believe.

So the great Basil saw a mighty flame descending from heaven and shining round about the whole Altar until the close of the divine Initiation, at the time that the Presbyter Anastasius was offering this Service. Amphilochius of Iconium tells this in his life of the great Father. The same is told by the Metaphrast of Chrysostom and by the Monk Cyril of the great Euthymius.

It will be to us entirely, as we believe.

So George of Cappadocia, being brought bound in iron fetters to the Emperor Phocas, when he was about to receive the holy gifts by the hand of Theodore, the most holy Archimandrite, desired to be free at such a time, that he might fall prostrate, as was fitting, before the spotless Mysteries of CHRIST, for which he did not cease earnestly entreating his harsh gaolers: when, wonderful to say, directly the priest approached him with the holy gifts, the shackles of their own accord fell off. George writes this, who was both a disciple and Presbyter under S. Theodore himself.

It will be to us entirely, as we believe.

So the most pious Gorgonia, sister of Gregory the Theologian, being struck with palsy and despaired of, "since the skill of physicians availed nothing, though they very minutely examined her case both singly and in consultation;" this the great Illuminator himself recounts in the Epitaph which he made on her—directly she received the Holy Gifts in tears (how wonderful are Thy works, O LORD and Master) was discovered to be well that instant, and raised herself up unassisted, leaping and going gladly to her home, whence she was a little before brought into the Church, carried by four.

It will be to us entirely, as we believe.

So that poor father, who had an only-begotten son mute and speechless, and took him in sincere faith and with unwavering heart to receive the divine and spotless Mysteries; at once on receiving the holy Bread by the hand of the Archimandrite Theodore, the strings of dumbness were loosed, so long tied, and with wonderful glibness that speechless tongue in the hearing of all, to their wonder, began to speak. This is written by George the Presbyter.

It will be to us entirely, as we believe.

So S. Satyrus, brother of the great Ambrose, finding himself in a boat that was in danger of sinking, bound the holy

Bread in an Horarion,[1] and hung it from his neck, and flung himself fearlessly into those tremendous depths of the sea, and escaped all danger, in fact, like a new Jonah, the Mystery cast him up safe and unhurt on the land where he wanted to be. This is recorded by the same Ambrose, vol. 3.

It will be to us entirely, as we believe.

So that Jew, who feigned himself to be a Christian in the time of S. Syrus, disciple of S. Hermagoras, who is said to have been a disciple of the Saint and Evangelist Mark, took the precious Bread from the hand of the Saint, with a view, vile wretch! to spit the Mystery on the ground, and was no more able to close his mouth, suffering grievous pains and such sobbings, as that if the Saint had not plucked the Precious Bread from his mouth, the miserable man would have expired in torture, but he was freed at once from danger, and with several others became a Christian. This is recorded by Paul the Deacon, Dec. 12.

It will be to us entirely, as we believe.

So that child of the Jewish glassmaker, in the time of the most pious Justin, was found sitting inside the furnace unburned, when he had eaten in company with the Christian children in the great Church the saving Communion of the awful Mysteries of CHRIST. Whereupon the Jew was impaled for the murder of his child, since he had thrown him into the furnace, because he had partaken of the Holy Gifts. His mother however and the child were baptized by the Patriarch Menas. This is recorded by Cedrenus in the 13th year of the reign of the same most pious Emperor, and by Evagrius, Bk. IV., Ch. 36.

[1] That is a mantle (see respecting priest's vestments, p. 42, note 1.) But this passage of Ambrose is one of those quoted by Argentes. To the proofs about the meaning of the word Horarion, add also the Metaphrast in the life of S. Demetrius, "Having caught hold of part of the cape, which is usually called horarion"—and this cape or horarion Damascenus the Studite (Thesaurus) explains as the mantle (μανδύλι) over his shoulders.

It will be to us entirely, as we believe.

So concerning S. Benedict the great Gregory writes in the Second book of Dialogues, that immediately on his approaching the breast of that dead Deacon with the Precious Bread, the earth received it, and the corpse kept quiet, though previously, as though lying under the burden of excommunication, to the fear and terror of all present, as often as it was buried, the earth spued it forth, and in no way could the earth retain it in its bosom.

It will be to us entirely, as we believe.

So the same Gregory was giving the precious Bread in communion to a noble lady, who on receiving a portion laughed outright. On being asked why, she said, I cannot tell how the bread I leavened yesterday with my hands has become CHRIST'S body. Wonderful to say, the Saint replaced the Pearl upon the Holy Table, and it at once became living flesh, which all the people perceived; and all cried with one accord, LORD, have mercy. The lady fell to the ground with a shriek, and when the Saint took that marvellous flesh to communicate her, it changed again into bread. This is recorded by John the Deacon in his life of Gregory Dialogus.

It will be to us entirely, as we believe.

So in the hands of the great Basil, at the time when he made the dismemberment of the Holy Bread, there appeared in the Paten a child all alive: which was seen and handled by a certain Jew who received from the Heavenly Teacher not bread but true flesh, and took it home and showed it to his wife—whereupon running directly in fear and trembling into the temple of GOD, they confessed all to the great Basil, and both of them were baptized. Amphilochius.

It will be to us entirely, as we believe.

So John of the Hut (A.D. 460) did not for six full years

admit anything else at all into his mouth, but lived solely on the Holy Communion of the life-giving Body of CHRIST. This is written by the Metaphrast in the life of the Saint. And the Abbot John, Palladius writes in the 43rd vol. of the Lausiac History, partook of no nourishment, except the Divine Eucharist on Sunday. And the greater number of the disciples of the pious Apollos, (the same author recounts in the 56th volume) were sustained by weekly participation only of the Divine Communion.

It will be to us entirely, as we believe.

So Theodosius, the chief of Cœnobites, when about one Easter Day to celebrate the Liturgy, received from GOD a holy seal upon the Prothesis just as that far-famed sheep for sacrifice was found under the tree Sabek. Gen. xxii. 13. The Metaphrast writes this in his life of the great Father. And in the cell of Gregory of Nazianzus were found, conveyed by invisible means, on the holy and great Sunday of the Passover itself, a Bema and Altar and Bread and Wine for Celebration; and these he had from the HOLY SPIRIT, as we said before agreeably with what the Theologian of Nazianzus says in the Epitaph on his father.

It will be to us entirely, as we believe.

So the Abbot Isidore, a Severian, who was a married man, saw his wife after partaking of the life-giving Bread from the Catholic Church, and in anger caught her by the throat, and she spued out the life-giving Bread and he threw her to the ground, first in one spot then in another, until she fell into the mud, and straightway there shone as it were a light, and he repented. Abbot John Moscus records this, ch. 30. So two pillar-hermits, one a Severian, the other Orthodox, disputing with each other about the Holy Communion, the Orthodox requested from the Severian a portion of the Holy Bread; the other gave it, whereupon the Orthodox threw the portion of the Severians into a blazing pot; it was at once consumed;

but when he threw in also the portion which came from the Orthodox, the pot at once grew cold, and it was preserved entire. The same author, ch. 29.

It will be to us entirely, as we believe.

So in the time of the great Arsenius, whilst they were singing the holy Liturgy, we saw that "the Bread appeared as a child to certain three old men; and they saw an Angel come down from heaven with a sword, and he slew and sacrificed the child, and the flesh was given in Communion to the unbelieving monk." The Metaphrast, July 19. And S. Gregory Dialogus, when he was offering the Liturgy, pricked the Pyx on the Holy Table, which certain envoys from the West returned to him, and straightway living blood ran out. See John the Deacon, in the life which he wrote at length concerning this Saint.

It will be to us entirely, as we believe.

So in the time of Dionysius, Patriarch of Alexandria, a certain magistrate who held with the doctrines of Severus, had a believing Orthodox slave, who on the Holy Great Thursday took portions of the life-giving Body, and bound them in a white towel; and being hurriedly despatched by his master on service to a distant country, he left the Portions in his own chest, and gave his master the keys. And the slave being long time absent, his master opened the chest and found the Portions of the LORD, and as a heretic debated what to do. And after debating with himself, he determined to burn them; so he opened the covering, and found the Portions alive with ripe ears of wheat, and full of corn: so being amazed he ran with all his house, crying, LORD, have mercy, and put them into the hands of Dionysius the Bishop, and renounced his heresy. John Moscus, ch. 39.

It will be to us entirely, as we believe.

And who can relate the depth of Thy wonderful works, O

LORD, and the boundless ocean of Thy marvels? unless in ecstatic awe and deep silence he should say each time with blessed Paul, "O the depth, O the depth of the riches both of the wisdom and knowledge of GOD! how unsearchable are His works, and His ways past tracing out!" "Who shall track the abysses of Thy judgments?" sang the most prudent Cassia on this subject, on the holy and great Wednesday.

After all this, Reader, you would rightly wish to ask, why possibly in our times we do not now see or hear such miracles done.

The answer is given you (1 Cor., hom. 6) by the golden-tongued and hearted, John of Constantinople, because the Faith and the reward of believers grows without miracles, and abounds; whilst it becomes powerless and diminished through miracles. And hope that is seen is not hope (Rom. viii. 24.) Chrysostom's words are as follows. "For signs force people of necessity to believe, and it is not reckoned faith, but distinct knowledge of what is seen. Let us submit the case then to argument, and suppose the unbeliever hold back from believing, as for instance that CHRIST will come. When therefore CHRIST has come, and all the angels with Him, and He is proved to be GOD, and all things are subjected to Him, will not even the Greek believe? it is manifest that he will both adore and call Him GOD; though he be never so unyielding. For who could see the heavens opened, and CHRIST Himself coming on the clouds, and all the population of the celestial powers gathered round Him, and rivers of fire approaching, and all men present and trembling, and not adore and believe Him to be GOD? Will that act of worship, and that knowledge, tell me, be counted to the Greek for faith? Not so; how could it be? for this is not Faith; because necessity compelled this, and the distinctness of what is seen; and it is not a matter of free choice, but the powers of the mind have been forced by the magnitude of what has been seen. It follows that in proportion as

what occurs is more manifest and compulsory, by so much is the estate of Faith diminished."

Besides this, signs do not make the believer happy; for the LORD says to Thomas, John xx. 19, "Blessed are they that have not seen, and yet have believed." "Consequently in proportion as the sign is shown more evidently, by so much is the reward lessened. For when we accept what by no sort of means can be discovered by arguments, then there is Faith. For this cause too Gehenna is threatened, but is nowhere apparent, since if it were apparent, the same result would follow."

And that then miracles took place to good purpose, but now are not of use, the great Illuminator himself shows in truest theology, according to the example of the Apostles. "For if there had not been signs then, how could the Apostles, chased and persecuted, quaking and in prison, declared the public enemies of the world, having nothing on their side attractive, not reason, not outward show, not wealth, not city or nation, not family or kindred, not reputation or any such thing, but everything of a contrary sort, privacy of station, low estate, poverty, hatred, enmity, being arrayed too against whole populations, and with such a message to proclaim, how could they be persuasive? for their way of life involved trouble in plenty, and their doctrines involved dangers, and the hearers and those who should be persuaded were conversant with luxury and debauchery and manifold vice. What then gave them power to persuade? If they persuaded without signs, the wonder is evidently far greater. So that at that time they were of use, now they are not of use."

And if you wish even now to see miracles, he says, each day you see them. "For from the prophecies every day is brought a sign. If you seek signs, even now you shall see signs, thousands of prophecies about thousands of things, the conversion of the world, the transformation of savage manners, the extension of the truth, the overthrow of Jerusalem, the conversion of the Gentiles; 'I am with you unto

the end of the world,' 'On this rock I will build My Church,' 'This Gospel shall be preached to all the nations,' and numbers of others. But not all are believers now from the prophecies; for things have grown worse because even then they did not believe signs only, but many of those who came over were attracted by the life. For He says, Matt. v. 16, 'So let your light shine before men, that they may see your good works, and glorify your FATHER Which is in heaven.' We however want to enjoy much luxury and ease and security; not so those in former days. When however some have no care for virtue, and those who care for it are far beyond the range, even though there were signs now, who would be persuaded? Or who would have joined us from those outside, when vice is so prevalent? For our correct life seems to most to be more convincing. For signs even admit of a base suspicion on the part of shameless and evil men; but a pure life will be able to stop even the very mouth of the devil with the greatest ease," &c.

In the fear of God and faith and love, draw near.

"We must therefore have fear and love in the time of the Mysteries, and draw near with faith. For though we should have ten thousand acts of righteousness to show, and be resentful of injuries, we shall not, through them, he says, be able to reap any of the fruits of salvation. Therefore we must have both fear and love at the time of the Sacrifices; for he made mention of no other points of righteousness, but of love only. For the only-begotten SON and Word of GOD Himself, Who is the surety of peace to every one that believeth, hath given also His precious Body and Blood with fear and faith." Germanus. And Nicolas of Methone: "Smitten with overwhelming awe at this Mystery, the divine Apostle exhorts us to partake worthily of it in the fear of GOD and with faith, and defines the punishment of the transgressor, saying, Whosoever shall eat this Bread or drink

the Cup of the LORD unworthily, will be guilty of the Body and Blood of the LORD."

He calls those unworthy, who without the fear of GOD, without love and without faith approach the awful Mysteries of CHRIST, earning for themselves Gehenna in eternity, and with the very Jews crucifying CHRIST. Respecting these the same doctor speaks thus: "Who then is so bold, and rash, as to innovate on the tradition and to demur to the Mystery, and so set at nought Him that gave both the tradition and the initiation? Any one that set at nought Moses' Law, says the Apostle, died without mercy at the mouth of two or three witnesses. Of how much worse punishment think ye shall he be deemed worthy who trampled on the SON of GOD, and counted the Blood of the Covenant common, and insulted the SPIRIT of grace? But who is it that tramples on the SON of GOD, and is accused of the other charges mentioned? Is it not clear that he does so who in unthankfulness disregards His Body, and receives it not, and sets at nought the tradition and commandment of the unlying Mouth, when it said, This is My Body, and this is My Blood; and Except ye eat the flesh of the Son of Man and drink His Blood, ye have not life in yourselves? Why dost thou hesitate? Why impute inability to the All-powerful? Is it not He Who out of not-being brought all things into being, One of the Godhead in three Persons, in the last times incarnate, Who also ordered the Bread to be changed into His Body? Why on the other hand dost thou seek a cause or an ordinance of nature for the change of the Bread into CHRIST'S Body, and of the Water and Wine into Blood, since above nature and reason and thought and understanding He was born of the Virgin? Wilt thou then disbelieve the Resurrection from the dead, and the Ascent into heaven, and all the other wonders of CHRIST which are above nature and thought and understanding? Thou arrivest at this, that thou confessest not CHRIST as Very GOD and SON of GOD, but followest the Arians, nay rather the Jews.

"But perhaps again, he proceeds, thou doubtest and disbelievest, because thou seest not Flesh and Blood, but Bread and Wine. About this thou must know, O ungrateful man and ignorant of thy Benefactor, that GOD Who knows all things, of His great love to man, ordained this in His providence, condescending to man's weakness, lest the greater number should turn away from the pledge of eternal life and take disgust, if they saw Flesh and Blood. Wherefore He willed this should come through the more usual things of nature, yoking His Godhead to them, saying, This is My Body and This is My Blood, and Take, eat, and drink ye all of it for the forgiveness of sins; and again, The Bread which I will give, is My Flesh, which I will give for the life of the world: and Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in yourselves. Do this in remembrance of Me. Therefore, believing Him, we offer perfect and living Bread, or CHRIST'S Body perfect remaining also entire even after the Passion (for not even a bone of Him was broken) and inseparable from the divine life, such as He, our first and great High Priest and Sacrificer, gave also as a sacrifice to His own initiated ones: and they in turn who from the beginning were eye-witnesses and ministers of the Word, handed on to the Catholic Church which extends from one end of the world to the other; all first to the church at Jerusalem, where S. James the brother and successor [1] of the first and great High Priest exhibited the mystical and unbloody Liturgy: then Peter and Paul

[1] Nicolas of Methone is not correct here in calling James CHRIST'S successor. Because CHRIST being High Priest for ever and having His priesthood unchangeable, (Heb. vi. 20; vii. 24) has no successors. The priests, however, are not successors of CHRIST but of the Apostles, and are not independent agents, but ministers and servants and stewards of CHRIST'S Mysteries. And "the offering daily made and to be made for ever by GOD'S ministers has the LORD Himself for High Priest and priest and victim, Himself on our behalf sanctifying and broken and given; for as often as this is done, the LORD'S death is proclaimed." Theoph. on Heb. v. 6. See also Athan. Parius, Epit. of divine doctrines, Pt. III. ch. 12, p. 340.

to the Church at Antioch; then Paul individually even to all the world; then Mark to the Church at Alexandria; John and Andrew to the Church both in Asia and Europe; and all have handed it on to the Church everywhere through the Liturgy composed by S. Clement." Therefore the Church does not cease at these holy seasons when the people adore and fall down with all contrition, shame and fear, in the worship of the actual spotless and heavenly Mysteries of CHRIST, I mean, of the seen Body and Blood of our LORD and GOD and SAVIOUR, and in the fearful and most awful reception of them, to cry aloud between those holy doors for all to hear,

In the fear of God and in faith draw near.

Faith in GOD and the fear of GOD the great Chrysostom, 1 Cor. hom. 28, conceives to be purity of conscience; which also he names the sum of good things, and a feast of good works (not a day's feast or festival), devotion of soul, and correct conduct. And woe to him that draws near without this. "When the priests take courage with fear and trembling, and copy the example of our first and great High Priest, our LORD and GOD Himself, and cry aloud, Take, eat, then draw near in the fear of GOD, draw near in faith." Wherefore if we through sickness or for temporary fear of fever should not for a while partake of the visible table, we do not eat, we do not drink, that we may preserve our life, forasmuch as "However much you nurture whatever of your bodies is not pure, the more you will do them harm," as Hippocrates says; how much rather ought we to abstain from this awful Table of the Mysteries of CHRIST, that we may not be eternally destroyed "eating and drinking condemnation to ourselves, not discerning the Body of the LORD Himself," when we are full of unseemly desires which are more severe than fevers?

The Saint's golden words are as follows: "Wherefore he discoursed about it (namely the Holy Communion) even in

a very terrifying manner, making out to them that approaching with a good conscience is the chief of goods. Hence he was not content with what was already said, but adds this as well, saying, But let a man examine himself; as he puts in the second epistle, Try yourselves, prove yourselves; not as we do at present, approaching rather because of the season than with earnestness of mind. For we do not aim at approaching as men prepared, and after purging away our faults, full of compunction, but at coming on feast days, and when all are likely to be there. However it was not thus that Paul ordered, but he knew one opportunity of access and communion, purity of conscience. For if we should never think of partaking at a visible table, if we were in a fever, and full of bad juices, so as not to kill ourselves, far rather is it not right for us to touch this Table with untoward desires, which are severer than fevers. And when I say untoward desires I mean the desires of the body, and of wealth and of passion and of resentment, and all in fact which are untoward. And whoever approaches ought to get rid of all these, and so to touch that pure Sacrifice, and neither with a careless disposition, to feel compelled though ill at ease to approach because it is a feast day, nor when one is smitten with compunction and is prepared, to abstain because it is not a feast day. For a festival means exhibiting good works, and devotion of soul and carefulness of life; and if you have these, you will be able to keep continual festival, and to draw near continually. So he says, Let each one examine himself, and then let him approach. And he does not bid one man to examine another, but each man himself, making the tribunal secret and the trial one without witnesses."

In the fear of God and in faith draw near.

We have shown thus far that the divine and holy Liturgy is a Memorial and accurate image of the incomprehensible holy dispensation of CHRIST, His conception without seed, and Birth transcending thought, of the predictions about Him

in the Scriptures, His presence as incarnate in the world, the proclamation of the Forerunner, the mission of His holy Disciples among the Gentiles, the conversion of the Gentiles to Him, of His life-giving sufferings, of the saving Cross, and His death and burial, and the resurrection on the third day from the dead. And in the first part which we entitled The Holy Presentation, we saw plainly portrayed the All hail of Gabriel, and the Good news, the pure Birth of the Virgin, and His voluntary Crucifixion. In the second part we saw the preaching of His holy Prophets by the Typicals and Antiphons; His world-saving coming, by the holy Entrance with the holy Gospel; the preaching of the Baptist and Forerunner by the Trisagion; the sending of the Apostles to the Gentiles by the Reading of the Epistles and Gospels; the conversion to CHRIST of the Gentiles, by the Catechumens. In the third part by the holy Great Entrance with the gifts symbolizing CHRIST, we saw thus far His burial passing description, and through the Elevation of the transubstantiated Bread into His perfect and true Body, we saw His bright-robed Resurrection from the dead. There was certainly an absence of the symbol of the Ascension, of the arrival from on high of the HOLY GHOST in the coming of the day of Pentecost, and the outward representation of the holy and glorious second coming of CHRIST.

The Ascension, S. Germanus will have it, is symbolized then, when the Deacon or the Priest cries aloud, In the fear of GOD, in faith and love draw near. "The raising," says he, "of the sacred Remains which are left, shadows forth the Ascension of our LORD and GOD." For this reason the words, Be Thou exalted, O GOD, into the heavens, are said mystically, and the Troparion of the Ascension.[1] The abiding

[1] The author misconceived S. Germanus; because the holy raising of the sacred Remains means the transference of them from the Table to the Prothesis, when the priest cries, "Always, now and ever," and so forth. Agreeably with S. Germanus also the Christian Long Catechism by this last exhibition of the holy gifts says that the Ascension is signified, adding that by their first exhibition, when the Beautiful Gate is opened, the manifestation of JESUS CHRIST after

Presence of the HOLY GHOST, which equipped the Apostles from on high, is symbolized by the incense which occurs at this time. "The last censing, the same Saint explains, declares the grace of the HOLY GHOST, which was given to the Apostles after the Resurrection."[1] The second coming of CHRIST is symbolized also itself by the return of the Deacon with the paten and of the Priest with the cup to the Prothesis. "The return of the Priest and Deacon (writes an ancient commentator on the Liturgy) with the Bread to the Prothesis, declares the coming of CHRIST when He shall judge the world." By which it appears that the Priest and Deacon represent the two men, of whom S. Luke tells in Acts i. 10, 11, "And behold, two men stood by them in white raiment, who also said, Ye men of Galilee, why stand ye gazing into heaven? This JESUS Which was taken up from you into heaven, shall so come, in like manner as ye beheld Him going into heaven." This is His second holy coming.

In the fear of God and in faith draw near.

Here Symeon of Thessalonica asks why the holy gifts are shown to the people, not uncovered, but veiled, covered over? And he answers, "Later however the holy gifts are shown to the people veiled, because it is not lawful for all to see them unveiled." And for this reason probably; "When those of the sanctuary have partaken in the sanctuary, and

His Resurrection is presented. And this explanation appears preferable. I add here from the holy Ritual, as being omitted by the author, that what is said by the Deacon after the Communion, whilst he sponges the holy paten, to wit, After beholding the Resurrection of CHRIST, again, Shine, shine, O new Jerusalem, and once again, O great and holiest Passover, O CHRIST, signify that there is hope that we shall rise up in the glory of our SAVIOUR, and that the Church shall be made glorious like Jerusalem in glory; and in fact that those who partake in the Sacred Mysteries shall themselves be united to the LORD JESUS CHRIST, and shall be glorified with Him in His eternal kingdom.

[1] S. Germanus says, "The grace which was given by Breathing," namely when JESUS breathed and saith to them, Receive ye the HOLY GHOST. (John xx. 22.) So that from this too it is clear, as we said in the preceding note, that the Saint takes not the first but the last exhibition of the sacred gifts as signifying the Ascension.

so on in order, as Paul teaches in the time to come, saying, Every man in his own order, themselves receiving the divine Bread in their hands, and partaking of the cup with their lips; the people do not partake of them directly, but communicate through the spoon by the hand of the High Priest." And certainly if the very Seraphim covered their face with two wings in Isaiah vi. at the time when one of the Seraphim was sent to the Prophet and held in his hand a coal, which he took with the tongs off the Altar, and so touched his mouth and said, Lo, this touched thy lips and will remove thine iniquities, and purge away thy sins—which is generally interpreted by the holy Doctors as having been an undoubted type of the most awful Mysteries of CHRIST; for which reason in the Prayer of the Introductory Entrance the Brother of the LORD said, "O LORD JESU CHRIST, O Word of GOD, Who didst willingly offer Thyself a spotless Sacrifice on the Cross to GOD and the FATHER, Thou Coal of double nature, Who with the tongs didst touch the Prophet's lips and remove his sins, touch likewise the senses of us sinners, purify us," &c.[1]—if, I say, the Seraphim covered their faces, nay even their feet when they beheld the GOD of all seated on the throne high and lifted up, how much rather to us mean and worthless creatures must the holy gifts when elevated be shown veiled and covered, seeing that there is no image or type of that coal which was in the hand of the Seraphim, but the very thing prefigured, the coal itself of double nature and beheld, the Body of our LORD and GOD, the GOD-Man? Therefore the Thessalonian pursues his commentary, saying thus:

O God, save Thy people, and bless Thine inheritance.

"When he has prayed for GOD'S inheritance and the people of His possession, the High Priest departs censing the gifts, adding all that declares the ascension of the SAVIOUR, and the glory thereafter of preaching Him throughout the

[1] See on the Oblation, note, p. 73.

Creation, as though he were conversing with the SAVIOUR and saying, Thou camest unto us, and wast seen with us, and hast returned to heaven; and after being taken up from earth, Thou hast filled the earth with glory, by which likewise in celebrating Thy Mysteries we partake of Thee and hold Thee continually." Therefore next follows,

Always, now and ever, and world without end.

Forasmuch as the coming of the HOLY GHOST, which as we said the last censing typifies at this time, is continual, and the consecrating grace of the All-holy SPIRIT both is and shall be with us always for ever. "This, to wit the HOLY SPIRIT, by the hand and tongue of the Priests consecrates the Mysteries. And not only did our LORD send the HOLY SPIRIT, that He should abide with us, but also Himself promised to abide with us even to the end of the world. The Paraclete however is present invisibly, because He wore no body; but the LORD is both seen and bears touching in the awful and holy Mysteries, as having accepted our nature and wearing it for ever. This is the power of Priesthood, this is to be a Priest; for He did not offer and sacrifice Himself once for all and then cease from Priesthood, but with this perpetual ministry He liturgizes our liturgy, in which He too is a Paraclete for us with GOD for ever. Therefore it has been said, Thou art a priest for ever," &c. Germanus.

OF THE EUCHARISTIC PRAYER.

Standing up (ὀρθῇ) *after partaking.*

Ὀρθῇ for ὀρθῶς by ellipsis, as Demosthenes often employed it. Others however write ὀρθοί in the plural. When we have partaken of the life-giving sacrifice or substance, let us direct our mind from earthly to heavenly things, and let us worthily please (εὐαρεστήσωμεν[1]) CHRIST, because He has vouchsafed unto us to partake of His precious Body and

[1] Perhaps εὐχαριστήσωμεν, give thanks to.

Blood. Standing up after partaking, that is, with mind lifted up in union with our acts, let us stand after partaking, and let us worthily give Him thanks, because He has vouchsafed to us to taste the sacred Mysteries, and in the regeneration to dwell with Him. Amen. Germanus. Whence you observe that it is not sufficient only before the Holy Communion of the Mysteries for the Christian to be ready in mind and word and deed for the lifegiving and holy reception of them, but afterwards to pursue a life well pleasing and holy as far as may be. Since by not doing so, not only does he miss the reward of sanctification, of which he was made worthy by his soul-saving participation of them, but to employ Chrysostom's image, he himself too sacrifices CHRIST. And as the Jews pierced the pure Body of CHRIST, "not to drink, but to spill," so they likewise who after the solemn Communion of the Divine, holy, spotless, heavenly and lifegiving awful Mysteries of CHRIST receive not any fruit, in fact as evil men and cheats grow worse. And hear the words of him of golden speech, 1 Cor. hom. 27, "He spilled it, (namely CHRIST'S Blood,) and declared the whole to be, no sacrifice, but a slaughter. Just as then those who pierced CHRIST, pierced Him not to drink but to spill, so also does he who joins unworthily and reaps no benefit therefrom." And lower down, "But thou before partaking fastest, that in some sort thou mayest appear worthy of the Communion; and when thou hast received and thou oughtest to extend thy temperance, thou forsakest all. Yet it is not all one to be vigilant before and afterwards, for it is necessary at all times to practise temperance, particularly after receiving the Bridegroom; beforehand that thou mayest become worthy to receive Him, and afterwards that thou mayest not appear unworthy of what thou hast received." More particularly, says the Saint, ought we to be temperate and vigilant lest we fall again after the Divine Communion, even more than before. Wherefore after the Service of the Holy Communion the Metaphrast writes:—

Thou Who willingly gavest me Thy Flesh for food,
Thou Who art fire, and burnest up the unworthy,
Burn me not up, I pray, O Thou Who mouldedst me,
Rather pass through to the fastenings of my limbs,
To all my joints, to my reins, to my heart.
Burn up the thorns of all my wrong doings.
Purify my soul, sanctify my mind.
Strengthen my sinews[1] with my bones.
Enlighten all my five senses.
Fasten me entirely with Thy fear.
Always cover, guard, and keep me
From every deed and word that hurts the soul.
Purify and purge me, and set me in order.
Give me beauty and understanding and enlighten me.
Show me as Thine own, a habitation of Spirit only,
And no more a habitation of sin.
That as from a house of Thine through the entry of Communion
Every malefactor, every lust may flee from me like fire.
I bring Thee as my intercessors all the Sanctified ones,
The Ranks of the Incorporeal,
Thy Forerunner, the wise Apostles.
Besides these, Thy spotless pure Mother,
Whose supplications, O merciful One, receive, O my CHRIST.
And make Thy worshipper to be a child of light.
For Thou art sanctification, even Thou alone,
O benefactor of our souls and splendour.
And to Thee fittingly as GOD and Master
We all ascribe glory day by day.

OF THE PRAYER BEHIND THE AMBO.

In peace let us go forward.

With these two words the Priest begins to dismiss the people. And as he began In peace, so also he makes the ending of the Service in peace. The LORD'S Brother has In CHRIST'S peace let us go. S. Clement, Depart in peace. In which it is evident that the Priest is imitating CHRIST, Who, after He had made His holy disciples and Apostles sharers in that mystic Supper, as we find in Matt. xxvi. 46, said to them, Rise, let us be going. And I said that the Priest now

[1] *ἠνίας.* So it is written in the ancient Horologies, but in more modern books it is corrected to *ἰγνύας*, knees. But one may perhaps restore even *τὰ ἰνία*, the nape of the neck.

begins dismissing the people, since the full dismissal takes place later, namely, after the distribution of the Antidoron, and after the blessing of the people. In fact we have on this point a Synodical decree. Thus we see that as well S. James as Basil and Chrysostom in the Prayer of Propitiation or Behind the Ambo, supposes the people to be present in the Temple and listening.

O Lord, Who blessest those that bless Thee.

This Prayer is commonly called the Prayer behind the Ambo, which we said of old stood in the churches before the door of the Sanctuary, and in the midst, that is in the Soleas. In the Liturgy of James it is called the Prayer of Propitiation, since it is clear that by it the great GOD is propitiated and appeased, forgiving those present as not remembering iniquity (which is in fact the final cause of the divine and holy Liturgy,) "all their offences voluntary and involuntary, done knowingly and in ignorance, committed in transgression, omitted in negligence, which His All-holy Spirit knows." These are the words of the Brother of the LORD. S. Germanus names it the Seal of all petitions, a summing up and conclusion. For whereas, he says, the whole divine Liturgy is celebrated principally on behalf of those who offered, and such as they offered for, secondly on behalf of all who are in need; so at the close it adds the fitting arrangement of each prayer recited aloud. For since some of those who stand outside the Altar often proceed to question, disputing and saying, What then is the object, and the intent and meaning of the prayers whispered by the High Priest? and they desire to attain some knowledge of these too, so the holy Fathers arranged the character of this as a summing up of all that is asked in the prayers, teaching inquirers to know "the web by the hem."

And this Prayer is said outside the Sanctuary, since the Priest by condescending in this way, shows the people his love, and the brotherhood and friendship which exists in

CHRIST the SAVIOUR. Cabasilas gives this interpretation in his last chapter. And why do I say brotherhood? I should rather say identity, since "The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? The Bread which we break, is it not the Communion of the Body of CHRIST? Because we the many are one Bread, one Body." 1 Cor. x. 16, 17. Chrysostom, Hom. 24, explaining this word, says, "Why do I say Communion? We are that Body itself. For what is the Bread? It is CHRIST'S Body. And what are the partakers? They are CHRIST'S Body: not many bodies, but one Body. For as the bread composed of numerous grains is united (a simile which as we saw Augustine also introduces) so that the grains are no longer to be seen, yet are really there, only the difference between them vanishes through coalition, so likewise we are joined to one another and to CHRIST. For you are not nourished by one body, and your neighbour nourished by another, but all by the same." And I observe that the great Basil, in this Prayer behind the Ambo, calls GOD and the FATHER, the FATHER of Lights, since He is the Unoriginated Fountain, the Root and the Source of the SON and of the Spirit; the original and real cause of each of the two lights.

OF THE ANTIDORON.

After the prayer the Priest comes forth and stands in the accustomed place, and gives the Antidoron.

The other names of the Antidoron, and its etymology, as in fact also its object, for which it was designed, we saw with Balsamon in the First Part; and from the blessed Germanus we heard of the Sanctification and the Blessing which it confers as from the body of the most holy and spotless Mother of GOD herself; since we likened the Oblation as a type of the Virgin's womb.[1]

Symeon of Thessalonica describes the Antidoron as being "Bread hallowed in the Prothesis and offered, from which

[1] See Question 44, p. 65.

the middle part is removed and offered for the sacrifice; this afterwards, as being sealed by the spear, and having received to itself divine words, is offered in place of the Gifts, namely, the awful Mysteries, to those who do not partake of these, for it is needful for the people also to partake of sanctification. For all the consecration that proceeds from the Prayers and the awful Celebration, was in thought imparted to the Faithful; but forasmuch as it was necessary for the rest as surrounding the Body to receive the sanctification also by some visible means, this is effected by the Antidoron." And Cabasilas thus: "Then moreover the offered Bread, from which the Priest cut off the holy Loaf, he parts into many portions and distributes to the Faithful, as having become holy through the fact of being dedicated and used for a sacred purpose. And they with all devotion take it, and kiss the right hand, as having lately touched the All-holy Body of CHRIST the SAVIOUR, and acquired the sanctification which comes thence, and as believed to transfer the same to such as touch it." This great devotion with which Christians ought to take the holy Antidoron from the hand of the Priests, Pachymeres describes in reference to our GOD-crowned Emperors, writing thus concerning Michael Palæologus: "The Emperor approaches, extends his hands to receive part of the divine Bread; the Priest reaches out his right hand holding the portion of the holy Bread. And thus the Emperor having his hands extended, and the Priest keeping his right hand unmoved, the tongue brings the supplication." Let us individually consider what we are doing, if we go not (even though it be to avoid giving offence) to receive such and so great a Blessing.

OF THE DISMISSAL.

Christ our true God.

Now comes the real Dismissal of the Laity. "And the High Priest having prayed for a blessing on the people, finishes the holy Rite," so the Thessalonian concludes,

though I see that all the people were the rest of the time standing in the Church until the Priest went outside the Sanctuary clad in his priestly cope, or in his every-day raiment. "And the Priest goes forth, says the Commentary, to the doors of the holy Sanctuary, robed in his priestly dress, and makes obeisance saying, GOD be merciful to me a sinner, and turning to the people, he blesses them, saying aloud, The LORD GOD guard you all in His grace and loving kindness at all times, now and always and for ever and ever. And the people bow their heads and all say, Him that blesseth and sanctifieth us guard, O LORD, for many years. And they depart in peace with the holy GOD."

To complete what we have said, with great sorrow and distress I feel compelled to add the injustice which has been inflicted on the race and more particularly on our Corcyræans by Antony Coccus, Metropolitan of Corcyra,[1] through the various false charges, which he wrote against us to Pope Gregory XIII., who died in 1585. I am clear however that he did not write them of himself, but gave credence to some opponent of Christianity who misinformed him: since a ruler and most prudent man like him would not fall of his own accord into such false charges, clearer than the day. So that at Rome itself I saw that they wrote against him a notable refutation, and blamed him as a too poisonous mouth like that Nonacrian water, with which Antipater by the advice, they say, of Aristotle, poisoned Alexander. See Allatius, Bk. iii. ch. 17 And who can endure to hear that we the Orthodox Greeks do not give any worship to the Bread which has been transubstantiated into CHRIST'S Body, if the celebration have taken place both with leavened matter and according to the form of our holy Eastern Church? That we the Orthodox Greeks confess that the spotless Mysteries, which are celebrated on the great Holy Thursday have more than ordinary virtue different from the other

[1] That is a Latin Bishop: because long since the Latin government had put an end to the orthodox bishopric, allowing us only a Protopope.

days of the season and the other Feasts? That we first partake of the Holy Body and Blood of CHRIST, and then confess our sins to the Ghostly Fathers, since we believe forsooth that mere faith without other confession suffices for the Reception of the most tremendous Mysteries of CHRIST themselves? That we assert that it is not in general necessary for Christians to confess one by one their deadly sins, though we are aware of them and have them actually in remembrance at the time when we make confession? That we believe that Confession is not a Mystery, like the rest, ordained by the Master CHRIST, but a positive law and a commandment of men? That we do not admit the Mysteries to be seven, but only five, disallowing Chrism or Unction and the holy Prayer-oil? That we do not regard as deadly sin what is termed simple fornication, of a free woman, that is, with a free man? That our priests forsooth are able freely and without censure to become laymen? That the confessing penitent need not restore the thing which he stole or plundered? That usury, commonly called advantageous interest, is not a deadly fault?[1] And ever so many other points which with the utmost injustice, not to say with blasphemy, they attribute to us. O LORD, forgive them.

75. *Ex.* We have run on long without the plan of question and answer, which we kept to at first. But let us conclude as we began. And if I am right, so far as I can remember, that among the requisites which you laid down for priests, you certainly maintained, that in every celebration of the holy Mysteries of CHRIST they must have an orthodox, pious and faithful disposition: I ask you, what is this orthodox and faithful disposition?

C. An orthodox and faithful disposition is for a Christian

[1] The interest namely on goods borrowed. But that interest is forbidden is clear from Deut. xxiii. 19, "Thou shalt not lend upon usury of money to thy brother, or usury of victuals or usury of anything which thou hast lent." But if the Mosaic law forbids usury, much more the Evangelic. See Zonaras and Balsamon on 44th Apost. Can., and on Can. 17 of First Council. And Pedalion thereon. See also Orth. Conf. pt. iii. ans. 68.

to believe rightly and to live agreeably to his faith, following accurately and without meddlesomeness the doctrines and decrees of the Apostolic and Catholic Church of CHRIST, without turning aside or halting in revolts, heresies, schisms, which belong to the sons of perdition. The Evangelist calls them Antichrists, 1 John ii. 18. Sons of Disobedience the blessed Paul calls them, Eph. ii. 2. The Illuminator of Damascus, Unbelievers. "For he who believes not according to the tradition of the Catholic Church, he is an unbeliever." Of the Orthodox Faith, iv. c. 87. All Priests therefore in celebrating the holy and divine Mysteries must have that orthodox and faithful disposition, which the Church of GOD holds, being itself built up "on the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone, wherein all the building fitly framed together groweth unto a holy temple in the LORD," Eph. ii. 20, 21. Wherefore Priests who hold opinions and thoughts different from the determinations of the Church, must learn that they do not perform a Mystery.[1] And their portion is with Judas.

[1] On the subject see what was said in the chapter about Mysteries, note at end, p. 9. Blantes instead of "do not perform a Mystery," writes "insult the Mysteries."

OF THINGS NECESSARY TO SALVATION.

76. *Ex.* Is the Priest under any other obligation?

C. He must teach and admonish the simple folk, and the unlearned, giving explanations to all (and privately to the Christians of his district and in the country places above all) that they may know the Twelve Articles of the Creed, the Ten Commandments of GOD, the Deadly Sins, the Prayer which the Master CHRIST Himself enjoined with His own mouth, and all else that is necessary to the salvation of a man: since unless he knows these, a man is not a man, but an unreasoning creature, ignorant consequently wherein he serves GOD, what works he should do and what he should avoid.

77. *Ex.* And what manner of things are those necessary, as you say, to salvation?

C. Things are called necessary to salvation which are needed for a man to be saved.

78. *Ex.* What are they?

C. Those four renowned everywhere: Faith, Hope, Love, and Good Works.[1]

First Thing necessary to Salvation.

79. *Ex.* And what are the things which the Holy Church of CHRIST teaches us to believe?

C. They are many, especially what are contained in the holy Creed, which is the Belief.

80. *Ex.* And what are contained in the Belief?

C. There are Twelve Articles, or twelve more prominent parts of the Creed.

81. *Ex.* What is the First Article?

C. I believe in one GOD the FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible.

[1] More correctly Three, since good works fall under Love.

That is, I believe in one GOD the FATHER, Who can do all things, and made the heaven and the earth, and everything else which we see and which we do not see.

82. *Ex.* What is the Second Article of the Creed?

C. And in one LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of the FATHER before all worlds: Light of Light, Very GOD of Very GOD, begotten, not made, of one substance with the FATHER; by Whom all things were made.

That is, And in one LORD JESUS CHRIST, the only SON of GOD, Who was begotten of the FATHER before all times, Light of Light, Very GOD of Very GOD, Who was begotten, not created, Who has one and the same substance with the FATHER, and from Whom all things came into being.

83. *Ex.* What is the Third Article of the Creed?

C. Who for us men and for our salvation came down from heaven, and was incarnate of the HOLY GHOST and the Virgin Mary, and was made man.

That is, This SON of GOD for us men and for our salvation came down from heaven and took flesh by the HOLY GHOST, and by the Virgin Mary, and became man.

84. *Ex.* What is the Fourth Article of the Creed?

C. And was crucified for us under Pontius Pilate and suffered and was buried.

That is, He was crucified for us in the time of Pontius Pilate, suffered and was buried.

85. *Ex.* What is the Fifth Article?

C. And rose again the third day according to the Scriptures.

That is, And in three days He was raised, as appears in the holy Scriptures.

86. *Ex.* What is the Sixth Article?

C. And ascended into heaven, and sitteth at the right hand of the FATHER.

That is, He ascended into heaven, and sitteth on the right hand of GOD and the FATHER.

87. *Ex.* What is the Seventh Article?

C. And cometh again with glory to judge the quick and the dead, of Whose kingdom there shall be no end.

That is, He is about to come again with glory, to judge the living and the dead, Whose kingdom will never reach an end.

88. *Ex.* What is the Eighth Article?

C. And in the HOLY GHOST, the LORD, the Giver of Life, Who proceedeth from the FATHER, Who with the FATHER and SON is worshipped and glorified together, Who spake by the Prophets.

That is, I believe also in the HOLY GHOST, the LORD, Who giveth life, Who proceedeth from the FATHER, and is worshipped and glorified together with the FATHER and with the SON, and is He Who made communications by means of the Prophets.

89. *Ex.* What is the Ninth Article?

C. In one Holy Catholic and Apostolic Church.

That is, I believe in whatever the holy Church of CHRIST decrees and accepts.

90. *Ex.* What is the Tenth Article?

C. I acknowledge one Baptism for the Remission of Sins.

91. *Ex.* What is the Eleventh Article?

C. I look for (that is, I await with hope) the Resurrection of the dead.

92. *Ex.* What is the Twelfth Article of the Creed?

C. And the life of the world to come. Amen. (Truly.)

The Second Thing necessary to Salvation.

93. *Ex.* What is the second thing, which is needed for our salvation?

C. Hope.

94. *Ex.* What is needful for us to enjoy those things which we hope for?

C. Amongst all the rest the most necessary and useful in many ways is Prayer.

95. *Ex.* What Prayer is the most excellent?

C. The Prayer which our LORD JESUS CHRIST taught us: that is, Our FATHER, Which art in heaven. Hallowed be Thy Name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us to-day our substantial Bread. And forgive us our debts as we also forgive our debtors. And lead us not into temptation. But deliver us from the evil.[1]

96. *Ex.* How many parts has this Prayer?

C. Eight: one short prologue and seven petitions.[2]

97. *Ex.* What is the Prologue?

C. The first words: Our FATHER, Who art in heaven.

98. *Ex.* What is the first petition which we make to this FATHER of ours?

C. Thy Name be hallowed.

99. *Ex.* What is the second?

[1] Add also the doxology which the Orthodox Church calls a completion. "For Thine is the kingdom and the power and the glory, for ever and ever. Amen." Matt. vi. 13. But the Latin translation of the Gospel has not this doxology, which consequently is unknown among the Latins. And it is clear, from many proofs, that all the author says here was borrowed from Latin books. That the Doxology however is inseparable from the LORD'S Prayer is the teaching of the Orthodox Confession, Pt. ii. qu. 28. "Is this completion connected with the LORD'S Prayer? Answer: CHRIST Himself in finishing the prayer which He taught us, said these words, as is evident in Matthew. And really the meaning of the passage shows how these words are not at all repugnant to the LORD'S Prayer; on the contrary after them the prayer grows firmer, since we entreat Him, Whose power unfolds itself in all the world, and to Whom all things are subject. Moreover though secular men do not recite these words, that does not in the least hinder why for greater dignity of this prayer at such a time as prayers are said in public or even in private when a priest is present, he should not recite them; however, supposing a priest be not present, even a secular man in private would not do wrong, if he chose to recite them, as he might recite the rest of the Gospel. Consequently these words ought never to be separated from the LORD'S Prayer, because reason itself shows that it is simply for the sake of dignity that by the command of the Church only the priest recites them in the time of public prayers."

[2] Correct, Nine; an introduction, seven petitions and an epilogue.

C. Let Thy kingdom come.

100. *Ex.* What is the third?

C. Let Thy will be done, as in heaven, so also in the earth.

101. *Ex.* What is the fourth?

C. Give us this day our daily bread.

102. *Ex.* What is the fifth?

C. Forgive us our sins, as we also forgive those who grieved us.

103. *Ex.* What is the sixth?

C. Expose us not to temptation.

104. *Ex.* What is the seventh?

C. But set us free from the evil.

105. *Ex.* Is any other prayer necessary for us to learn?

C. Yes, the prayer, O Virgin, Mother of GOD.[1]

106. *Ex.* Who made the prayer, O Virgin, Mother of GOD?

C. The angel Gabriel, when he saluted the All-holy Virgin, and the Church added certain words.[2]

107. *Ex.* Recite the prayer, O Virgin, Mother of GOD.

C. O Virgin, Mother of GOD, Hail Mary, highly favoured. The LORD is with thee. Blessed art thou among women, and blessed is the fruit of thy womb: because thou barest the SAVIOUR of our souls.

108. *Ex.* Explain it simply.

C. O Virgin Mary, who gavest birth to GOD, all hail. The LORD GOD is with thee. Thou art blessed amongst all women: and the fruit of thy womb is blessed: because thou gavest birth to the deliverer of our souls.

109. *Ex.* When ought every Christian to pray?

C. GOD is always glorified. Nevertheless every one ought

[1] O Virgin, Mother of GOD, is not properly a prayer, but a salutation to the most holy Mother of GOD.

[2] Add that from the salutation of Elisabeth also was taken the part "And blessed be the fruit of thy womb." Luke i. 42.

to pray first in the evening, after supper, when he is going to lie down to sleep, and secondly in the morning, when he rises from bed, making before all else the sign of the Cross,[1] since it was set up as the means of our Salvation, and saying, Our FATHER, O Virgin Mother of GOD, and I believe.

110. *Ex.* At what other times ought a Christian to pray?

C. At all times, when he sits down to breakfast, and to dinner, that we may give thanks to GOD for the good things which, like a good FATHER, He gives us night and day.

The Third Thing necessary to Salvation.

111. *Ex.* What is the third thing which is necessary to salvation?

C. Love.

112. *Ex.* How many Commandments of Love are there?

C. Two.

113. *Ex.* Which is the first?

C. To love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy powers.

114. *Ex.* Which is the second Commandment of Love?

C. To love thy neighbour, that is every Christian,[2] as thy own self.

115. *Ex.* What are the other two Commandments which the natural Law teaches man?

C. Not to do to another that which we would not have another do to us: and To do to others as we would they should do to us.

[1] Concerning the use of the sign of the Precious Cross before everything, and for warding off devilish insult, compare Athanasius On the Incarnation of GOD the Word: Cyril of Jerusalem, Cat. Illum. 13: Epiphanius, Hær. 1: Chrys. 1 Cor. Hom. 12: Col. Hom. 8, and elsewhere.

[2] A neighbour is not only a Christian, but every man, as our LORD taught by the parable of the man who fell among robbers (Luke x. 30.) But that we ought more particularly to love Christians, is evident; Epist. Gal. vi. 10.

The Fourth Thing necessary to Salvation.

116. *Ex.* What is the fourth thing that you said was necessary to salvation?

C. Good works.

117. *Ex.* How can we perform good works?

C. By keeping the Commandments of GOD'S law, and of His holy Church, and by performing the works of mercy.

The Commandments of God.

118. *Ex.* How many are the Commandments of GOD, and what are they?

C. Ten.[1]

1. I am the LORD thy GOD: thou shalt have none other God before Me.
2. Thou shalt not take the name of GOD for vain things.
3. Be mindful to keep the consecrated feasts of the year.
4. Honour thy father and thy mother.
5. Thou shalt do no murder.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness.
9. Thou shalt not covet a strange woman.
10. Thou shalt not covet anything not thine own.

[1] The following division of the Ten Commandments which is after the Latins, must be corrected by adding as the second Commandment, Thou shalt not make idols, nor worship them as gods. Then correct as the third, Thou shalt not take the name, &c., and so on; and as the tenth, Thou shalt not covet a wife not thine own, nor anything not thy own. But the use of the holy images of the Master CHRIST, of the Mother of GOD, and of the Saints, is not contrary to the Second Commandment, as the old opponents of images pretended, and as the new heretics pretend, accusing us Orthodox as idolaters, because we adore the holy images. Since the adoration given by us to the images is not of Latreia, but reverential, and formal, passing on to the originals. Moreover also GOD Who ordained the law, Thou shalt not make to thyself an idol and the rest, ordered Moses to fashion in the tabernacle graven Cherubim (Ex. xxv. 18.) See

The Commandments of the Church.

119. *Ex.* How many are the Commandments of our holy Church?

C. Five.[1]

1. That every Christian must confess his sins to his ghostly father once a year at the least.
2. That he must communicate in the spotless Mysteries, certainly once a year.
3. That we must hear the Liturgy every LORD'S day, and on the greater festivals throughout the year.
4. That we must fast in the Lents, and all the Wednesdays and Fridays throughout the year.
5. That we should give what is due to the Church according to the local custom.

also our author above on the Holy General Councils, p. 180, 181, and Saint John Damascene's treatise Of Images. And further, Pedal. Pref. to 7th Œcum. Council; Photius on the Seven Œcum. Councils; Jonas Cing., Refutation of the Error of the False Apostle, p. 33—42.

[1] According to the Orthod. Conf. Pt. i. qu. 87 to 95, the principal Commandments of the Church are nine:—

I. That a Christian must pray to GOD with contrition and compunction of heart, and must be present at the rites of the Church on Sundays and the other festival days, that is, must hear Mattins, the Liturgy, Vespers and the doctrine.

II. That he must keep the four appointed Fasts of the year, and further must fast the 14th September and the 29th August, and the Wednesdays and Fridays of the year, saving the Twelve Days [of Christmas.—ED.], and the week of Renewal [Easter.—ED.], and the week after Pentecost, and the Prophonesimos [week before Septuagesima.—ED.], and the Cheese week [before Quinquagesima.—ED.]

III. That we must honour spiritual men (those who are consecrated) with fitting reverence, as servants of GOD and mediators on our behalf; but specially confessors [i.e., receivers of confessions.—ED.]

IV. That we must confess our sins four times a year, and such as are advanced in piety and devotion, every month; but the simpler sort once a year at the least. But the sick ought above all to be careful to purify their conscience by confession, and to become partakers of the Holy Communion, receiving previously with all devotion the holy Prayer-oil.

V. That none should read the books of heretics, or hear their blasphemous

Works of Mercy.

120. *Ex.* How many are the works of Mercy, and what are they?

C. Fourteen: seven Bodily and seven Ghostly.

121. *Ex.* Which are the Bodily works of Mercy?

C. 1. To feed the poor, the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To lodge strangers.
5. To visit prisoners.
6. To tend the sick.
7. To bury the dead.

122. *Ex.* What are the Ghostly works of Mercy?

C. 1. To give good advice.
2. To teach the ignorant.
3. To raise up those who stumble.
4. To encourage the afflicted.
5. To forgive insults and wrongs done to us.
6. To bear the burdens and the troubles caused us by others.
7. To beseech GOD for the quick and dead.

doctrine, who are not practised in Holy Scripture and in the sciences; nor converse or mix with them.

VI. That we should beseech GOD for all estates of men: first for the spirituals (the Patriarch, the Bishop and all the Clergy), then for the King, the Magistrates, and the Army, and particularly for benefactors to the Churches, and those who labour to advance the Orthodox Faith: next for those who have departed in the Orthodox Faith, and for the conversion of heretics and schismatics.

VII. That all the fasts should be kept which the Bishop for whatever cause expressly enjoins.

VIII. That secular men should not take by force the goods of the Church, employing them for their own private uses; nay, even the High Priests should not employ the possessions of the Church for their private needs.

IX. That there should be no marriages at the prohibited times, and further that orthodox Christians should not be found at forbidden pastimes and theatres, and should not pursue barbarous customs, but should abstain from them as much as possible.

Differences of Sins.

123. *Ex.* How many kinds of faults are there?

C. Two: Venial, which are slight faults, and Deadly, which are so named, because they bring spiritual death and punishment on the doer.

124. *Ex.* How many deadly sins are there, and what are they?

C. Seven. 1. Pride. 2. Avarice. 3. Fleshly Lust. 4. Envy. 5. Gluttony or overeating. 6. Anger. 7. Carelessness or Sloth.

Virtues set over against the Sins.

125. *Ex.* What are the opposites of the seven deadly sins?

C. They are as many other virtues.

The opposite of	Avarice	is	Almsgiving.
„	Pride	„	Humility.
„	Fleshly Lust	„	Chastity.
„	Gluttony	„	Fasting.
„	Envy	„	Love.
„	Anger	„	Meekness.
and „	Carelessness	„	Prayer and every other good work.

Branches of Sins.

126. *Ex.* Are there any other deadly faults besides those which you have mentioned?

C. A great number, which are derived from the aforementioned seven.

127. *Ex.* Tell me what are derived from avarice.

C. Covetousness, falsewitnessing, heartlessness, guile, dishonesty, lying, stealing, sacrilege, interest or usury (διάφορον) and idolatry.[1]

[1] Understand that covetousness itself is idolatry, (Col. iii. 5.) Otherwise idolatry properly so-called does not seem to be generated by avarice. Note,

128. *Ex.* What faults are derived from fleshly lust?

C. Fornication, adultery, incest, lewdness, pollution of maidens, harlotry, effeminacy, sodomy, intemperance and lack of the fear of GOD.

129. *Ex.* What faults are derived from gluttony?

C. Debauchery, drunkenness, dissoluteness, robbery, perjury, and lasciviousness.

130. *Ex.* What faults are derived from pride?

C. Vainglory, boasting, ambition, insubordination, scorn, insolence and self-love.

131. *Ex.* What faults are derived from anger?

C. Blasphemy, hatred, revenge, fault-finding, reviling, quarrelling and murder.

132. *Ex.* What faults are derived from envy?

C. Treachery, enmity, spitefulness, quarrelsomeness, evil-speaking, thanklessness and betrayal.

133. *Ex.* What faults are derived from carelessness?

C. Laziness, indifference, lack of spirit, cowardice, despair, and impiety.

Sins against the Holy Ghost.

134. *Ex.* Are there any other deadly faults?

C. Yes, those which are called sins against the HOLY GHOST.

1. To think one is saved without good works.[1]
2. To despair of the compassion of GOD.
3. To fight against the truth, being acquainted with it.[2]

however, that the list here enumerated of sins which originate from the seven generic deadly sins, is not full: for example, murder is generated not only from anger, but also from envy.

[1] Or, to be bold that in sinning one will not lose the divine grace, or be punished by GOD, and so to despise the divine righteousness; or to be careless of one's soul's salvation, saying, If GOD shall choose, I am saved, and if He does not choose, I am lost. (Orthod. Conf. Pt. iii. ans. 39.)

[2] To this is referred also calumniating one's neighbour's good works, alleging that they are not from GOD, as the Pharisees used to do about CHRIST, when He cast out the unclean spirits (Matt. ix. 34; xii. 24.) And again, not teaching

4. To envy one's neighbour for the good things which he receives from GOD.
5. Perpetual continuance in sin.
6. To determine to die without repentance.

Sins which cry aloud for vengeance from God.

135. *Ex.* Are there any other great faults?

C. There are four others which cry aloud for vengeance from GOD.[1]

1. To slay one's self.[2]
2. To oppress and oppose the poor.
3. Not to pay hired labourers or one's servants.[3]
4. Bestial sin.[4]

Fruits of the Holy Spirit.

136. *Ex.* Tell me likewise the fruits of the HOLY SPIRIT.

C. The fruits of the HOLY SPIRIT are—1. Love. 2. Joy. 3. Peace. 4. Patience. 5. Long-suffering. 6. Goodness. 7. Beneficence. 8. Meekness. 9. Faith. 10. Humility. 11. Temperance. And 12. Chastity.[5]

the ignorant the Articles of the Faith out of malice; ascribing piety and the other fruits of the HOLY GHOST to hypocrisy; and denying the faith of CHRIST. (Orthod. Conf. Pt. iii. ans. 41.)

[1] More correctly, as stated in the Orthod. Conf. Pt. iii. qu. 42, "Which cry for vengeance from GOD more frequently in this world."

[2] Correct, Voluntary slaying, "The voice of thy brother's blood crieth to Me from the ground." Gen. iv. 10.

[3] "And I will draw towards you in judgment, and will be a swift witness against wizards, and against adulteresses, and against those who swear falsely by My Name, and against those who defraud the hireling of his wages, and oppress widows, and buffet orphans, and that turn aside the judgment of the proselyte, and that fear not Me, saith the LORD Almighty." Mal. iii. 5.

[4] "The cry of Sodom and Gomorrah has waxed mighty unto Me, and their sins are exceeding great. I will therefore go down and see whether they are done according to their cry which cometh unto Me, and if not that I may know." Gen. xviii. 20, 21. But the Orthodox Confession adds besides, despising of parents and ingratitude towards them; according to the text, "Whoso smiteth his father or mother, let him die the death. He that curseth his father or his mother, let him die the death." Ex. xxi. 15, 17.

[5] "Of fruits of the HOLY SPIRIT, or tokens of Divine grace, the Apostle Paul

Of the Mysteries of the Church.

137. *Ex.* How many are the Mysteries of the holy Church of CHRIST?

C. The Mysteries are seven.—

1. Holy Baptism.
2. Holy Ointment.
3. The Divine Liturgy.
4. Repentance.
5. Prayer-Oil.
6. Priesthood.

And 7. Marriage.

Of these enough has been said.

numbers nine, saying thus: (Gal. v. 22.) 'Now the fruit of the SPIRIT is love, joy, peace, longsuffering, kindness, goodness, faith, meekness, temperance.' Yet we must believe that the other virtues too are called fruits of the HOLY GHOST, since they descend from Him, and He co-operates towards their being brought to perfection by man. Consequently Paul does not say, 'Against these only there is no law,' but 'against *such*,' as implying there are others like to these." Orthod. Conf. Pt. i. ans. 81.

FINIS,

AND GLORY BE TO GOD.

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